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NOTES ON ST. JOHN.

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THE GOSPEL:

TURN INTO PARAGRAPHS

CHRONOLOGICALLY

THE NOTE.

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ST. JOHN'S GOSPEL:

THE
TEXT DIVIDED INTO PARAGRAPHS,
AND
ARRANGED CHRONOLOGICALLY,
WITH NOTES.

BY

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1. Kings, Matthew, Mark, Luke, Acts of Apostles, Church Catechism,
Book of Common Prayer, and History and Literature of the
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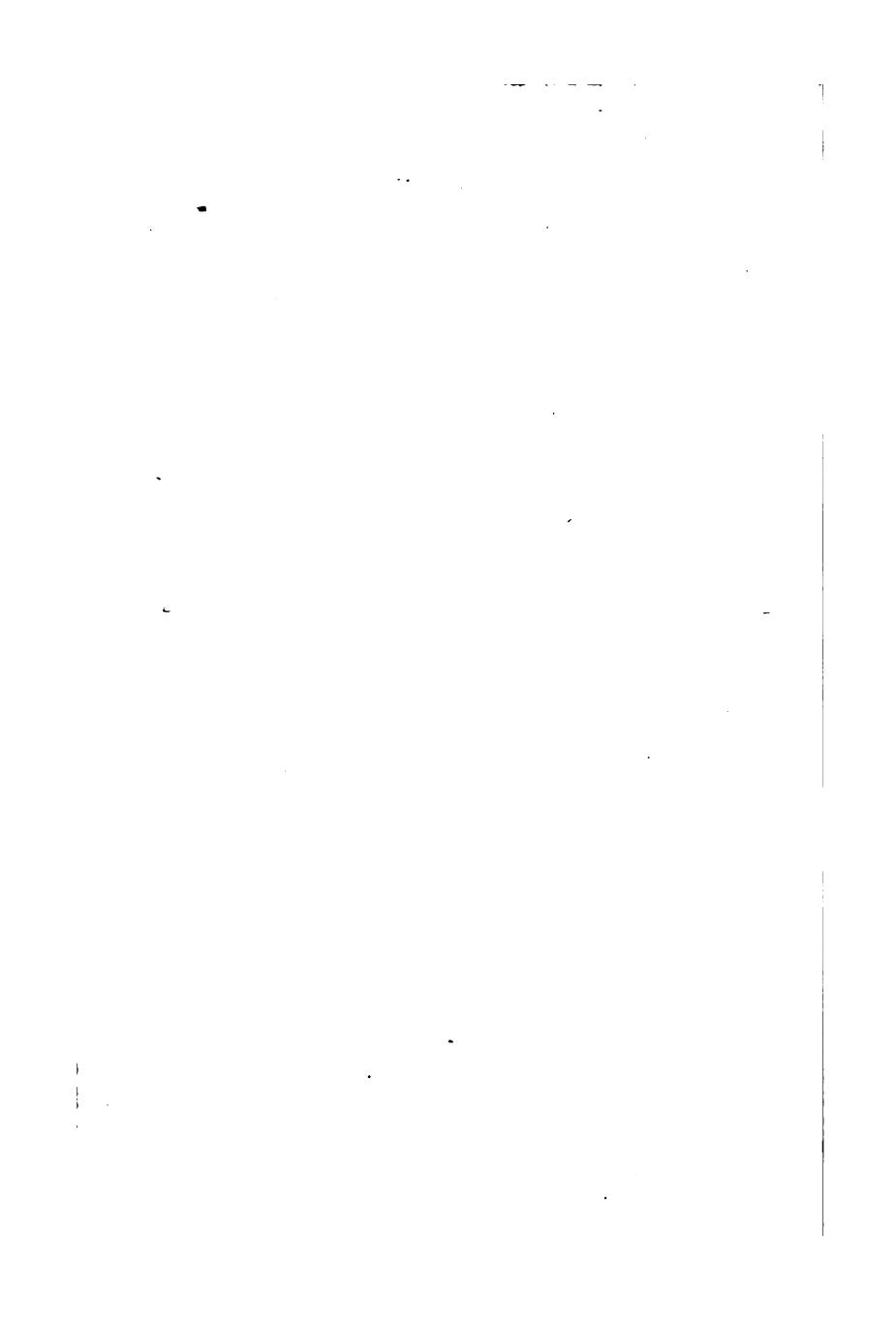
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NOTES ON ST. JOHN'S GOSPEL.

LIFE OF ST. JOHN,

(*In chronological sequence, and with particulars gathered from the Evangelist's own writings printed in black type.*)

JOHN, (= *Grace of the Lord*), was son of a fisherman named Zebedee, his mother, (who was one of the women that ministered to Christ), being called Salome, as we infer from comparing the following :—"And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him : among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children."—Matt. xxvii, 55, 56.—"There were also women looking on afar off : among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and *Salome*."—Mark xv. 40.

Born, probably, at Bethsaida (on the west side of Sea of Galilee),—younger brother of James, "the Elder," or "the Great,"—belonged to the wealthier class of society, since his father had hired servants ; his mother could afford to help Our Saviour ; and he himself was a personal acquaintance of the High Priest, seems to have possessed two houses (one at Bethsaida and the other at Jerusalem), and was in a position to support the mother of Jesus after His death,—followed, with his brother James, his father's occupation, in which Simon Peter and his brother Andrew, also, were associated, each pair of brothers having a fishing-boat on the Sea of Galilee.

John, (with Andrew), was originally a disciple of John the Baptist ; but, on the latter pointing out Christ as the "Lamb of God," he attached himself to Him, and accompanied him into Galilee, where, however, he, his brother James, Peter, and Andrew, when not attending their Master's footsteps, continued to follow their trade, in which they were engaged

when, upon His choosing Capernaum as his residence, and preparing to commence His public ministry, Christ definitely called them and invested them with the authority of teachers: they did not, however, finally abandon their calling, and forsake all to follow their Master, until after the (first) Miraculous Draught of Fishes, which followed the Sermon on the Mount. (*Read here, carefully, Matt. iv. 18-22; Mark i. 16-20; and Luke v. 1-11.*)

John, who was, it would seem, the youngest of the Twelve, was appointed one of the Apostles, he and his brother James being, at the time of their ordination, surnamed, "on account of their fervid impetuous spirit," *Boanerges* (= *Sons of Thunder*). Between Our Lord and John there sprang up an intimacy so tender that the Evangelist ventures always to indicate himself as "the disciple whom Jesus loved."

He, with Peter and James, was allowed to be present at the Raising of Jairus's daughter,—was, with the other Apostles, sent forth to teach and to preach,—beheld, with Peter and James, the Transfiguration, and took part in the conversation concerning John the Baptist which ensued while descending the mountain.

He and his brother united in asking Christ's permission to call down fire from heaven to destroy a Samaritan village whose inhabitants refused to receive the Saviour and His Apostles, and were rebuked for so doing; subsequently, they joined with their mother to supplicate Our Lord to allow them to sit, the one on His right, and the other on His left, hand, in His Kingdom.

It was, probably, John and Peter who were sent by Jesus, before His triumphal entry into Jerusalem, to bring Him the ass-colt and its dam.

Christ having foretold the destruction of the Temple, John, James, Peter, and Andrew asked Him privately when that event should happen, and what should be the "sign of" His "coming, and of the end of the world," and, in reply, He delivered to them a great prophetic discourse concerning the matters upon which they had questioned Him.

John and Peter were commissioned to make preparations for the Passover preceding Christ's death, and, during the course of "the Last Supper," "the disciple whom Jesus loved" leaned on his bosom, and, at Peter's beck, asked Him,

upon His foretelling His betrayal, who should prove the traitor.

John, James, and Peter, were taken, by Our Lord, away from the other 8 Apostles, in the Garden of Gethsemane, and told by Him to "watch" while he went further on to endure His Agony.

John, with Peter, followed Christ, after his arrest, to the house of the High Priest, and, being known to that functionary, himself entered, and induced the door-keeper to allow his companion admittance. He was a spectator at the Crucifixion, and received from his Saviour the solemn charge of His mother, whom he took to live thenceforth in his own house at Jerusalem.

He and Peter, on receiving from Mary Magdalene tidings of the stone having been removed from the sepulchre, ran thither, John outrunning his companion, and arriving first at the tomb, which, however, he did not enter until Peter had done so, but, having gone in, "he saw and believed." The two then returned home.

John was one of these Apostles present at Christ's appearance, after His Resurrection, at the Sea of Galilee, and was the first of them to recognize Him after the (second) Miraculous Draught of Fishes: on this occasion Peter asked, concerning John, "Lord! and what shall this man do"? and was answered, "If I will that he tarry till I come, what is that to thee?" from which saying arose the erroneous idea that the "beloved disciple" was not to taste death.

After the Resurrection, John abode at Jerusalem with the other Apostles, and Mary, and "the women," and the Lord's "brethren," all continuing "with one accord in prayer and supplication."

Soon after the Pentecostal outpour, John, and Peter, were, in consequence of a sermon of the latter, on occasion of his healing, when in company with the former, a lame-born beggar, arrested, imprisoned, and brought before the Sanhedrin, who, impressed by the boldness of the Apostles, and swayed by wise policy, finally dismissed them, with a command to cease teaching "in the name of Jesus," to which Peter and John, (who were, thus, the first of the disciples that suffered persecution), replied that they must follow the will of God in the matter. A second imprisonment and trial, in which all the Apostles shared, ended in much the same manner as the preceding.

We next read of John at Samaria, whither, being chosen for the office by their fellow-Apostles, he and Peter went to lay hands on Philip's numerous converts, that they might receive the Holy Ghost : having happily fulfilled their mission, and proclaimed the Gospel in the city, Peter and John returned to Jerusalem, preaching, on their way, "in many villages of the Samaritans."

When Paul, after the conclusion of his First Apostolic Journey, went, in consequence of a Divine revelation, with Barnabas and Titus, from Antioch up to Jerusalem, for the purpose of privately consulting those "who were of reputation" in the Church, concerning the validity of "that Gospel" which he was accustomed to "preach among the Gentiles," he found "James, Cephas, and John" regarded as "pillars" of the Church,—confided his case to them,—and from them received, with Barnabas, "the right hands of fellowship" as a full recognition of his apostleship to the Gentiles.

John must have been present at the great Apostolic Council held at Jerusalem to decide the question whether, or not, circumcision should be enforced upon Gentile converts. From Jerusalem he removed to Ephesus, probably under the following circumstances :—

Paul, after his liberation, paid two visits to Ephesus : on the first occasion, he found the Church a prey to false teachers, and divided into corrupt sects, and, not being himself able just then to stay, to set things in order again, he appointed that duty to Timothy, whom he left as overseer of the church at Ephesus, and, doubtless, of the sister communities : on the departure of the great Apostle, after his second visit, Timothy evidently remained in occupation of the office previously bestowed upon him. Paul's martyrdom, which occurred soon afterwards, deprived the Asiatic churches of his firm and wise superintendence at a time when, in consequence of the rampancy of heresy, they needed it most. Under these circumstances, it would appear that John was appointed by his brethren at Jerusalem to take the oversight of that important sphere of labour, Timothy being his suffragan. We may, then, assign John's migration to Ephesus to about 68 A.D., the generally-accepted date of Paul's death.

John, like Paul, seems to have made Ephesus his centre, and to have itinerated amongst the Asiatic churches, (see

II. John 12; III. John 14.) Clemens Alexandrinus testifies that he was an active and faithful pastor. Under Domitian, (? in 95 A.D.), he suffered persecution, being banished to Patmos, one of the Sporadic Isles of the Ægean Sea; he is said by Eusebius to have returned from exile under Nerva. The tradition that he was, previous to his transportation, carried to Rome, and there thrown into a cask or caldron of boiling oil, whence he escaped uninjured, is not credible, for it rests on the sole authority of "the rather indiscriminating Tertullian," and the mode of capital punishment it records was unknown amongst the Romans. The fact and place of his exile, however, are certified by himself, (*see* Rev. 1. 9.) After his return from banishment, he appears to have resided at Ephesus, and to have died there, at an advanced age, variously stated at 90, 100, and 120 years; probably 100 is correct. He is supposed to have been the only one of the Apostles who died a natural death. It is related of him, by Jerome, that, in his last days, when too feeble to walk, he was in the habit of having himself carried into the church-assemblies, and, unable to speak much, would constantly repeat the words, "Little children! love one another"—and that, on being asked his reason for so doing, he would reply, "Because it is the Lord's command; and, if this is done, enough is done."

According to tradition, St. Polycarp was a disciple of John, and was by him made Bishop of Smyrna.

John's character was peculiarly noble. He possessed a woman's softness, impressionableness, vividness of perception, profound feeling, gentle confidingness, and power of intense and tender love,—with a man's wisdom, courage, firmness, and constancy; while against vice, injustice, heresy, and inconsistency, he would blaze forth in sublime wrath, denouncing, and warring against, them with uncompromising severity. In support of this estimate, note how the burden of his Epistles is "Love"; and then read II. John 9-11, and III. John 9-10: the admonition conveyed in the first of these passages is in perfect accordance with the tradition that John being in a public bath, and seeing Cerinthus, the Gnostic, enter, hurried out, declaring his fear lest the heretic's presence should cause the building to fall.

Before, however, John was changed and moulded by

Divine Grace, we find him displaying unbecoming wrath, uncharity, and selfishness, the first two appearing in his wishing to call down fire from heaven upon the Samaritan village,—the last, in his desire to occupy one of the two most honorable posts in Christ's Kingdom.

JOHN'S GOSPEL.

Original Language.—Greek.

Place and Time of Writing.—Most authorities agree that it was written at Ephesus: some ascribe it to the period before his exile, and others to his last years, after he returned from Patmos. It is certain that portion of it was composed before the destruction of Jerusalem, (A.D. 70), for we read in c. v. 2, "Now there is at Jerusalem," &c., an expression he could not have employed had not the city been standing when he penned it.

It seems to us very probable that John wrote his Gospel piece-meal at divers odd times after his leaving Jerusalem.

Some authorities maintain, on ground which need not here be stated, that Patmos was the scene of authorship, and that Gaius edited his friend's work. The former part of this theory may or may not be true, but the latter portion is very likely correct: the fact of there having been an editor would explain vs. 24 and 25 of c. xxi., which are evidently not from John's own hand.

Objects:—

I. To complete the history of Our Lord as set forth by the other three Evangelists. Proofs, and instances, of this purpose are that he

1. Omits nearly all the important points which Matthew, Mark, and Luke, present, *e.g.*, Christ's Ministry in Galilee, of which he details scarcely anything. The only matters which he relates in common with his brethren are

(1). The Feeding of the 5,000, and Christ Walking on the Sea, with accompanying circumstances,—recorded because connected with Christ's subsequent speeches.

(2). The Anointing of Christ, by Mary, at Bethany,—recorded because it was necessary to give the history of Judas, so that each succeeding event should be clearly seen to be the result of a foregoing fact.

(3). The account of Christ's Passion and Resurrection,

(in which, however, he differs from the other Evangelists),—recorded because too important to be omitted, and because indispensably necessary in establishing Our Lord's Messiahship.

2. Supplies what is wanting in the other three Gospels. Thus

(1). He gives particulars of transactions in Judæa, where, with the exception of Passion Week, his fellow historians nowhere, except by implication, prove Jesus to have ever been.

3. Presupposes his readers to be already acquainted with the Gospel history, (*refer to i. 32; iii. 24*).

II. To prove that Christ was the Messiah, the Eternal Son of God, who "was made flesh," "that the world through him might be saved." That this was his design he himself declares, (*learn xx. 31*).

In carrying out this object, he supplements and perfects the other three narratives, just as he does in historical details. Thus:—

1. While they leave us to *infer* that Christ was God, from His miracles and doctrines, and His displays of glory and perfections, John, from the very commencement of his Gospel, everywhere distinctly and emphatically enunciates the fact.

2. While they record, principally, the *external* evidence of Christ's Divine mission, John's Gospel contains more about His person, and work. Especially is this the case with the discourses of Christ which this Evangelist records. Instead of the parabolic and didactic utterances narrated by the other three, John gives us those "words of Jesus" which fully and clearly set forth His Messiahship and Divinity, and explain the plan of Salvation.

Because of this peculiarity, John's has been called "the *spiritual* Gospel", a phrase adopted from Clemens Alexandrinus, who states, (on the authority, as he says, of old presbyters), that John wrote his Evangel, at the request of his friends, in order to place by the side of the *bodily*, (or *material*), Gospels, a *spiritual* Gospel.

III. To combat certain heresies which had sprung up, *viz.*,

1. Those of the Gnostics, (which will be found fully treated, at the end of this work).

2. That of John's disciples, who believed the Baptist was "the Light."

Three, to the Jews, during the Feast of Tabernacles,—on his first appearance in the Temple,—on the “last, . . . great day of the Feast,”—and on the succeeding day (“I am the light of the World”): Parable of the Good Shepherd.

To the Jews, at the Feast of Dedication, on their asking Him to declare whether, or not, He is the Messiah.

On His being told that certain “Greeks” wish to see Him, and on a voice from heaven being thereupon heard.

On the Jew’s infidelity, (the last He spoke on the subject), after the incident of the Widow’s Mite.

To the Twelve, after washing their feet; and to the Eleven at the Last Supper, when Judas had gone out, giving them the “new commandment” and foretelling Peter’s denial.

After the Last Supper, commencing, “Let not your heart,” &c.

On the way to Gethsemane, concerning the mutual love of Himself and His people, under the Parable of the True Vine,—comfort under certain hatred and persecution,—the office of the Holy Ghost,—again, of comfort under tribulation.

On the way to Gethsemane, or else, still in the supper-room, commencing with the Parable of the True Vine.

Incidents not coming under any other head:—

Christ visits Capernaum, after the miracle at Cana.

John the Baptist renders his second testimony to Christ, and twice points Him out as “the Lamb of God”; Andrew and John follow Christ; Andrew brings Simon to Him; He calls Philip, who brings Nathanael to Him.

Christ’s attendance at the Passover at the commencement of His ministry, when He cleanses the Temple.

Christ’s disciples baptize; John the Baptist’s last testimony to Christ.

The Galileans receive Christ.

Christ present at the Second Passover; the Jews seek to kill Him after the Healing of the Impotent Man.

Christ, sitting on a mountain “with His disciples,” asks Philip about providing bread for the 5,000; those who see the miracle declare Him to be that prophet that should come into the world, and wish to make Him a King: the ship reaches the shore as soon as Christ is received on board and the wind ceases; the fed follow Christ to Capernaum.

Jesus walks in Galilee, for fear of the Jews in Jewry.

Upon the approach of the Feast of Tabernacles, Christ goes up to Jerusalem privately, appears in the Temple, and teaches; officers sent to take Him, who are turned from their purpose by His teaching: the Woman taken in Adultery: the Jews take up stones against Christ, who escapes through the crowd.

Christ present at the Feast of Dedication; and He avoids an attempt of the Jews to take Him; He departs to beyond Jordan, where John formerly baptized, and where many believe on Him.

The Sanhedrin, in consequence of the Raising of Lazarus, take counsel to put Him to death; He retires to Ephraim.

Christ reaches Bethany "six days before the Passover"; the real reason why Judas murmured at Christ's anointing by Mary; many Jews come to see Jesus and Lazarus; the chief priests consult to put the latter, as well as Christ, to death.

Much people go to meet Jesus, on His triumphal entry into Jerusalem.

Greeks wish to see Him.

Christ washes the Apostles' feet.

N.B.—As this Gospel consists largely of discourses, the student is strongly recommended to make himself completely master of them, and of the occasions on which they were delivered.

Prologue to St. John's Gospel, setting forth Christ's Divinity, Personality, and Humanity, —His Office, and Reception on Earth,— John's Office, and Testimony to Him,—and the Superiority of the New, over the Old, Dispensation.

(G. I. 1-18.)

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

All things were made by him: and without him was not any thing made that was made

In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

There was a man *sent from God*, whose name was *John*. The same came for a witness, to bear witness of the *Light*, that all men *through him* might believe. *He was not that Light*, but was sent to bear witness of that *Light*. *That was the true Light, which lighteth every man that cometh into the world.*

He was in the world, and the world was made by him, and the world *knew him not*. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (John bare witness of him, and cried, saying, 'This was he of whom I spake, He that cometh after me is preferred before me: for he was before me'). And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.

No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him."

"The Word," (or, as in the original, "*Logos*"),—the Lord Jesus Christ, in *His Divine Nature*. There exist traces of a very ancient tradition of there being three in the Deity, viz., the Word, or Wisdom; the Spirit, or the Love; and God, the fountain of the two former. From this tradition, as regards the Word, Plato appears to have borrowed his doctrine of the *Logos*, i.e., the Mind, or Reason, of God, which, in his philosophy, is, actually, God Himself. The Gnostics adopted from Platonism the idea of the *Logos*, but personified it, as one of their sons, or emanations. The first Christian converts amongst the Gentiles, who were made previous to Paul's commencing to labor amongst them, and, consequently, had no authoritative religious teachers, falling into the heresy of fancying a resemblance between Christ and the *Logos* of the

Gnostics, adapted the epithet from the latter, and applied it to Him. John, finding the term thus employed, "does not attempt to stop the current of popular language," but rather takes advantage of it, and, himself designating the Second Person of the Trinity "*Logos*," corrects; and guards against, corruptions, by shewing, in his Gospel, "in what sense the term . . . can be applied properly to Christ," and in what respects He differs from the Gnostic *son*.

The title "*Logos*" is, *per se*, most appropriate for Our Lord, as coming from the Father, to declare to mankind His Mind, and Will. The same idea conveyed by the term "*Word*," as applied to Christ, is exemplified:—

1. In Proverbs, where, undoubtedly, it is the Son of God, who, as the Eternal Wisdom, is represented as speaking, in c. viii. 22-30, (*read carefully, or, better still, learn*). These verses are but a fuller form of John's statement, "In the beginning was the Word, and the Word was with God."

2. In Gen. iii. 8, where Christ is called "the Voice of the Lord God."

The Evangelist applies the term "*Word*" to Our Lord in the following other instances,—1 John i. 1 : Rev. i. 2; xix. 13, (*read carefully*). It occurs, also, in 1 John v. 7, which is, however, a spurious passage.

"*In the beginning*,"—an expression designedly borrowed from Gen. i. 1, where it is applied to God, in order to be here adapted to "the Word." In both places, it means "*before Creation*," and denotes, in a Hebrew sense, "*eternity*."

"*In the beginning was the Word*,"—i.e., Christ existed, in His Divine Nature, from all eternity. (See Prov. viii. 1, 22, 23).

"*The Word was with God*," (i.e., God the Father),—i.e., Christ was, from all eternity, naturally and essentially One Being with the Father, but yet possessed a Personality distinct from that of the Father.

"*The Word was God*,"—i.e., Christ was, from all eternity, essentially one Being with the Father, not made God, as He is presently declared to have been "*made flesh*,"—(Christ is declared to be God in, also, 1 John v. 20).

"*The same*,"—i.e., the Word,—Christ.

"*The same . . . God*,"—an emphatic repetition of "In the beginning . . . with God."

"*All things*,"—the Universe, with all therein, (learn Col. i. 16).

"*All things . . . by Him*,"—i.e., by the Word.

"*Life*,"—eternal life, (see 1 John v. 11-12). This "life" begins, for the believer, on earth, and includes "death unto sin and a new birth unto righteousness"; living in Christ, by the power of the Spirit, (who is life), unto the glory of the Father, while here below; and, finally, a resurrection to the everlasting felicity of Heaven.

"*In Him*," (i.e., in the Word,—Christ), "*was life*,"—(see cs. iii. 16; vi. 51); inasmuch as eternal life, which he has purchased for mankind by bearing their sins in His own body on the Cross, is to be obtained, (and obtained *only*), by believing on Him.

(As Creator of "all things," too, Christ is "the Author and Giver of life").

"*Light*,"—here stands, metaphorically, for *knowledge*, with, perhaps, a superadded idea of *glory*. Christ was spoken of by the prophets under the same figure, (see Is. ix. 2: lx. 1, 2).

"*The life . . . men*,"—i.e., eternal life, as revealed in Christ, is the only true, and the most glorious, knowledge for mankind.

"*Darkness*,"—the unregenerate world, generally, and the Jews, in particular, (see 1 Cor. ii. 14; 2 Cor. iii. 14).

"*Comprehended*,"—took hold of, accepted. The reason of this is stated in c. iii. 19, "Men loved . . . evil."

"*Sent from God*,"—according to prophetic prediction, (see Mal. iii. 1).

"*John*,"—the Baptist.

"*To bear witness*,"—i.e., that he might bear witness: this was his special mission.

"*The Light*,"—Christ.

"*Through Him*,"—i.e., through Christ, the Light.

"*He was not that Light*,"—directly negatives the belief of John's disciples that their master was "he that should come," the true Light.

The reason that the Evangelist *here* introduces this mention of John the Baptist is "to distinguish the incarnation of the Word, as the point of His activity in *humanity* from His previous activity (of which he has just been speaking), and, at the same time, to shew what God has done," (by sending witnesses), "to assist men in receiving

the Word." John, alone, is named amongst the testifiers, as being "the greatest and last prophet of the Old Testament," and, so, "a kind of representative of the prophetic order."

"*That was the true Light*,"—i.e., *The Word, Christ*, previously mentioned, "was the true Light."

"*The true Light*,"—the one only light to be trusted.

"*Which lighteth . . . world*,"—or, "*which, coming into the world, lighteth every man*," (i.e., gives eternal life to all who believe). A day will come when, indeed, "all the ends of the earth shall see the salvation of our God."

"*That was . . . world*,"—combats the doctrine of the Antinomian pseudo-Christians previously referred to.

"*He was in the world*"—"and the world knew him not,"—will bear two constructions:—

1. It may refer to the history of the world *previous to the Incarnation*, in which case it means that, though the Word was not substantially present on earth before assuming a human form, yet His light had been in the world from the time of man's creation, but had not been recognized by it.

2. It may refer to the *period of Christ's Incarnation*, in which case it describes in general terms the treatment He received while on earth.

Explanation 1 seems the correct one.

"*He came unto His own*," (i.e., as in original, "*his own things, possessions*"),—to His own world; His own land; His own towns, (Bethlehem, and Nazareth); His own house, (the Temple); His own rightful Throne.

The words, "*He came . . . own*,"—distinctly affirm the Incarnation, and appearance on earth, of the Eternal Word.

"*His own*," (i.e., as in original, *his own people*), "*received him not*,"—predicted, (see Is. liii.). He was rejected by nearly all His nation; by His townsmen; and even by his brethren, (see c. vii. 5).

"*As many as received Him*,"—i.e., while He was on earth.

"*Received Him*,"—i.e., as the Christ, the Son of God, (see 1 John iv. 2).

"*Power*,"—rather, as in margin *right, privilege*.

"*Sons of God*," (see 1 John iii. 1),—by adoption, (see Rom. viii. 15).

"*To them that believe on His,*" (i.e., *Christ's*), "*name,*"—i.e., Faith in the Lord Jesus Christ is the condition of sonship. Having faith in Jesus, we become united to Him, the Son of God, as brethren, are adopted into the Father's family, become "joint-heirs with Christ," (Rom. viii. 17), and assume a likeness to the Father while on earth, to be rendered more close and glorious hereafter, (see 1 John iii. 2). The relationship involves, however, the very same contempt and obloquy that Our Lord endured, and which the Evangelist has just mentioned, "The world knoweth us not, because it knew Him not," (1 John iii. 1).

"*Born,*"—again, (see c. iii. 5).

"*Not of blood,*"—i.e., not by virtue of ancestry,—referring to the Jews' pride in their descent from Abraham, which, they considered, ensured their eternal bliss.

"*The will of the flesh,*"—the individual's own will, or work; no effort of our own, unaided by Divine Grace, can make us new creatures.

"*The will of man,*"—the will, or effort, of friends, relatives, priests, &c.

"*Of God,*"—i.e., of God's free grace, (see James i. 18; 1 Peter i. 23; Rom. i. 16).

"*The Word was made flesh,*"—i.e., was clothed with a human body, and thus became the God-man, "not by conversion of the Godhead into flesh; but by taking of the manhood into God," (*Athanasian Creed*). The statement of the text combats the doctrine of the Ebionites previously mentioned.

"*Dwelt,*"—rather "*tabernacled,*" the latter word better conveying the idea of a brief sojourn,—like that of a temporary encampment.

"*We beheld His glory,*"—in His miracles, doctrines, conduct, Resurrection, and Ascension; and, above all, (to which John is, doubtless, here specially referring), His Transfiguration, wherein His Divine glory was overwhelmingly manifested.

"*The only-begotten,*"—A term applied by John to none other but Christ, (see v. 18; c. iii. 16; 1 John iv. 9). Christ is the Son of God the Father by eternal generation, "begotten of His Father before all worlds," (*Nicene Creed*).

"*Full,*"—indicates overflowing possession, and richly liberal communication.

"*Grace*,"—free, disinterested kindness and favor.—"He went about doing good," (Acts x. 38).

"*Truth*,"—the truth of Scripture, of His acquaintance with which we see examples in the Sermon on the Mount, and the explanation which He gave of the prophecies concerning Himself to the Two going to Emmaus.

"*John bare . . . before me*,"—an awkward parenthesis, —which should have been connected with "There was a man," &c.

"*John bare witness*,"—the occasions of which will be hereafter noticed.

"*After*,"—in point of time of commencing His ministry.

"*Before*,"—as to person and office.

"*Of His fulness . . . for grace*,"—i.e., "*Of His fulness*," (i.e., his exuberant abundance), "*have we all received*," (*grace*), "*even grace upon grace*," (i.e., blessings superlatively great).

"*The Law*,"—Moral, and Ceremonial.

"*By Moses*,"—not on his own responsibility, of course, but as God's minister.

"*The law was given . . . by Jesus Christ*,"—The contrast here is between the *severe* character of the *Moral*, and the *shadowy* character of the *Ceremonial Law*, on the one hand; and the *beneficent* and *true* character of the *Gospel Dispensation*. "As the Moral Law pointed out the diseases which Christ cures, and the Ceremonial Law shadowed forth that which Christ indeed performed, therefore "*grace*" answers, by way of contrast, to the *Moral Law*, and "*truth*" to the *Ceremonial*."

"*No man hath seen God*," (i.e., *the Father*), "*at any time*,"—i.e., apart from His Son, in human form. The appearances of God recorded in the Old Testament, (e.g., that to Jacob at Peniel), were all made in the person of Jesus Christ, anticipating His Incarnation. As for seeing Jehovah in His unveiled glory, He Himself has declared, "There shall no man see me, and live," (Ex. xxxiii. 20).

"*Which is in . . . Father*,"—alludes to the manner of reclining at meals, which will be explained hereafter. The expression here indicates an intimacy of the Messiah "with the Divine nature, will, and purposes," "peculiar to Him, and such as could be affirmed of no other being": in fact, it corresponds with the expression, "The Word was *with* God."

"Declared Him," — revealed His nature, perfections, counsels, plan of salvation, &c., to mankind.

The student is recommended to compare, and note, the close resemblance between, the Prologue to this Gospel, and 1 John i. 1, 2, 5, 7.

Deputies sent, by the Sanhedrin, to interrogate John the Baptist: he renders his (second) Testimony to Christ.

(AT BETHABARA).

(C. I. 19-28).

"And this is the record of John, when *the Jews* sent *priests* and *Levites* from Jerusalem to ask him, 'Who art thou?' And he confessed, and denied not; but confessed, '*I am not the Christ.*'

And they asked him, 'What then? Art thou *Elias*?' And he saith, '*I am not.*' 'Art thou *that prophet*?' And he answered 'No.' Then said they unto him, 'Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?' He said, 'I am the voice of one crying in the wilderness, Make straight the way of the Lord, *as said the prophet Esaias.*'

(And they which were sent were of the *Pharisees*.)

And they asked him, and said unto him, '*Why baptizest thou* then, if thou be not that Christ, nor *Elias*, neither that prophet?' John answered them, saying, '*I baptize with water*: but there standeth one *among you*, whom ye know not; he it is, who coming *after me* is preferred before me, *whose shoe's latchet I am not worthy to unloose.*'

These things were done in *Bethabara beyond Jordan*, where John was baptizing."

"Record" = *witness*. The following are the occasions upon which John bore testimony to the Messiah:—

1. At Bethabara,—to the multitudes flocking to him to be baptized, and musing "whether he were the Christ."
2. At Bethabara,—on the occasion mentioned in the text.
3. At Bethabara,—the day after the last-mentioned,—to the people generally.

4. At Bethabara,—the day after the last-mentioned,—to “two of his disciples,” (John the Evangelist, and Andrew).

5. At Ænon,—to some of his disciples who came to him complaining that Christ, also, was baptizing.

“*The Jews*,”—the Sanhedrin, who possessed authority to enquire into the pretensions of prophets. John’s preaching had created such a mighty sensation, and spread such a general belief in his being the Messiah, that the Council evidently thought it their duty to enquire into who and what he was.

The Sanhedrin, or Council,—was the supreme court of judicature, spiritual and temporal, in the Jewish state. It consisted of the High Priest, “provided he was a man endowed with wisdom,” and 70, or 72, other members, comprising all the “chief priests,” (i.e., the heads of the 24 courses, and, perhaps, those who had served the office of high priest); and a certain number of “elders,” (heads of families), and of “scribes,”—the elders and scribes being elected by the chief priests. Those only were eligible as members who were free from bodily defect, of ripe (but not feeble) age, married, learned, and in possession of certain moral qualifications required in the Law for “rulers of thousands,” &c. New members were installed by imposition of hands. There were a President, (who was the high priest, in case of his being a member of the Council); a Vice-President; and a Sage, (who gave counsel to the assembly). It met, usually in the morning, in a chamber close to the Great Gate of the Temple, the members sitting in a crescent, at each extremity of which stood a scribe to record the sentence, either *pro*, or *con*. In cases of emergency, it might be convened in the house of the high priest. It took cognizance of all affairs connected with religion, and the Temple worship, and offences against the State, and decided on peace and war.

Its decrees were binding in Palestine, and in all the Jewish colonies. Its power was greatly abridged, first by Herod, and then by the Romans.

The origin of the Sanhedrin has been, by some, erroneously traced back to Moses appointing, by Divine direction, 70 elders to assist him in judging. It is not mentioned anywhere, until after the return from the Captivity. It would appear to have first assumed a formal

and authoritative existence in the later years of the Macedo-Grecian dynasty.

"Priests."—The Jewish priests consisted, exclusively, of the Aaronic family, which was set apart by Divine command to the office. Their duties were, generally speaking, to attend upon the sacrifices and the Temple service, besides which they were entrusted with certain special offices. In the time of David, their number had so increased that it was impossible for all to officiate at once: consequently, that monarch divided them into 24 courses, each of which was to officiate in succession, for a week. Representatives of only 4 of these courses returned from the captivity, but these, also, were divided into 24 classes, which bore the names originally bestowed upon the courses instituted by David.

"Levites,"—here means the great body of the tribe of Levi engaged in the subordinate offices of the Temple, as distinguished from the "priests." The tribe of Levi was by Divine command appointed to sacerdotal service, in place of the first-born, when Israel was encamped before Sinai. The duties of the Levites were, originally, to carry the Tabernacle, with its paraphernalia, and to aid the priests in taking care of and attending on it. When they entered Canaan, and the Tabernacle became fixed, only part of them waited on the priests, the rest being distributed throughout the country, in the Levitical cities, and acting as schoolmasters and teachers of the Law. David, for the convenience of the Temple service, divided them into 4 classes:—

1. *The General Assistants*,—whose duty was "to wait on the sons of Aaron, for the service of the house of the Lord,"—24,000 in number.

2. *The Officers and Judges*,—who administered the written Law,—6,000 in number.

3. *The Porters*,—who opened and shut the Temple gates, kept the peace within its precincts, excluded from it any unclean or otherwise ineligible person, and acted as night-patrols,—4,000 in number.

4. *The Musicians*,—who formed the Temple Choir,—4,000 in number.

Classes 1, 3, and 4, were, respectively, divided into 24 courses, each serving in rotation.

David, also, altered the age of qualification for entrance upon full Levitical service from 30 to 20.

The Levites were not at liberty to perform any properly priestly functions, but were allowed on extraordinary occasions to kill and flay the sacrifices, without, however, concerning themselves with the blood.

Only 341, (according to Ezra), or 360, (according to Nehemiah), Levites returned, with Zerubbabel, from the Captivity, and 39 more followed in Ezra's caravan.

They are very slightly mentioned in the New Testament, but the "scribes," (or "lawyers"), are supposed to have belonged to them.

"*He confessed, . . . but confessed,*"—the strongest form of asseveration possible, being a union of an affirmative, a negative of the contrary, and the affirmative repeated.

"*I am . . . Christ.*"—The Jews were just now expecting the advent of the Messiah, and, naturally, multitudes of them were inclined to believe that John *was* He.

"*Art thou Elias*" (*i.e., Elijah*)?—The Jews were taught by the scribes, and generally believed, that the coming of the Messiah would be heralded by some great prophet,—most probably Elijah. The latter idea was based upon Mal. iv. 5, "Behold, I will send you Elijah the prophet before the great and dreadful day of the Lord." The meaning of this prediction was, that, (as the angel said to Zacharias, when predicting John's birth), Christ's forerunner would come in the "*spirit and power of Elias,*"—*i.e.*, that he should have the same prophetic spirit as Elijah, and the same authority to restore Israel to the true worship of God.

Christ Himself declares, (Matt. xi. 14), "If ye will receive it, this" (man), (*i.e.*, John the Baptist), "is Elias, which was for to come," (*i.e.*, according to the prophecy in Malachi).

Elijah was a type of John in personal appearance,—austerity of habits,—stern denunciation of God's judgments, and exaction of repentance,—and in the heralding the coming of a gentler and more gracious Dispensation than his own, *viz.*, that of Elisha, Christ's type.

"*I am not,*"—*i.e.*, "I am not *actually* Elijah, returned to earth." He does not deny that he *was* the Elijah intended in Malachi.

"*That prophet,*"—the one foretold in Deut. xviii. 15, 18, (*learn*),

"As said . . . *Esaias*," (i.e., *Isaiah*),—in *Is. lx. 3.*

"*Pharisees*," (from Heb. *Pharash* = *to separate*), = *Separatists*, i.e., set apart from the rest of their nation, (who were, at the time of the establishment of the sect, becoming infected with Grecian opinions and customs), by the correctness of their doctrines, and the sanctity of their lives,—instituted in the reign of John Hyrcanus, *circ. 135 B.C.*, but not distinctly mentioned till *circ. 150 B.C.*,—believed in the world being governed by God's settled decree; in good and evil spirits; in the soul's immortality and transmigrability; the resurrection, and eternal rewards and punishments; and the eternal happiness of the Jews, through the merits of Abraham, and their own good works,—adhered scrupulously to the letter of the Law, as interpreted by tradition,—were rigorous in exacting every external ceremonial,—offered "long prayers," "standing in the synagogues and in the corners of the streets," and gave alms so as "to be seen of men,"—made "broad their phylacteries," and "the borders of their garments,"—fasted twice weekly, assuming "a sad countenance," and paid tithes with punctilious minuteness,—considered themselves defiled by the company of sinners,—and "compassed sea and land" to make proselytes. They were the most numerous and powerful party amongst the Jews, having a majority in the Sanhedrin, and an overwhelming political influence, the latter resulting, mainly, from the fact that they held that the nation should be free and independent. They were, in reality, proud, self-righteous, hypocritical, lax in morals, unjust, cruel, and avaricious. (For a full *exposé* of them read *Matt. xxiii. 1-33*).

The fact that the deputation consisted of Pharisees makes John's *humble* reply the more striking: *they* aimed at making themselves great in public estimation; but *John* makes himself nothing.

"*Why baptizest thou?*"—Hitherto, baptism had been, by the Jews, confined to Gentile proselytes, on the ground that Jews and the offspring of proselytes were within the Covenant, and, consequently, did not require the rite. It was, however, believed that the advent of the Messiah, as the establisher of a new religion, would be distinguished by a lustration, (by himself, or his prophetic precursor), of the Jews themselves. Consequently, when John is 'found baptizing Jews, and yet denying himself to be the

Christ, or Elias, or "that prophet," his questioners, (not realizing that he "is Elias, which was for to come"), naturally demand of him, "Why baptizest thou?"

"*I baptize with water*,"—i.e., with water only. John's baptism was a token of its recipient's repentance, and belief in the coming Messiah, and a symbol of the baptism of the Holy Ghost which was to be ministered by Christ. It is to this latter feature of his lustration that John here alludes. He means, (as he had previously said to the multitudes when musing "whether he were the Christ"), "I indeed have baptized you with water: but *he*," (the "one mightier," to come,—Christ), "shall baptize you with the Holy Ghost," (Mark i. 8).

"*With water*,"—in the original, "*in water*."

"*Among you*,"—i.e., "*in the midst of you*." Christ "had already come, and was about to be manifested to the people."

"*After*,"—in point of time.

"*Before*,"—in dignity of person, and office.

"*Shoe*,"—i.e., sandal.

"*Latchet*,"—the leather strap binding the sandal on.

"*Whose . . . unloose*,"—i.e., "I am so far beneath Him as not to be worthy to perform for Him the meanest service." It was customary with the Jews to doff their sandals when they entered a house, or when they were about to wash their feet. The office of unloosing and removing the sandals was always performed by the lowest menials.

"*Bethabara*"—should be "*Bethany*," both words denoting a *ford*, or *ferry*. It is supposed that "*Bethabara*" was substituted for "*Bethany*," in the text, by Origen, because the situation did not correspond to that of Bethany where Lazarus, &c., lived, the critic not being aware of the fact of the existence of more than one Bethany in Palestine.

John, probably, commenced his ministry in and about Hebron, moving thence N.-Eastward, and crossing the Jordan to Bethany.

"*Beyond*,"—E. of.

John the Baptist, on two successive days, bears testimony to Christ as "the Lamb of God": on the second occasion, John and Andrew follow Him, and abide with Him "that day": Andrew finds his brother Simon, and brings him to Christ, who names him "Cephas."

(AT BETHABARA).

(C. I. 29-42).

"The next day John seeth Jesus coming unto him, and saith, 'Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.'

And John bare record, saying, 'I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record, that this is the Son of God.'

Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, 'Behold the Lamb of God'!

And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, 'What seek ye'? They said unto him, 'Rabbi,' (which is to say, being interpreted, 'Master'), 'where dwellest thou'? He saith unto them, 'Come and see.' They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, 'We have found the Messias, (which is, being interpreted, the Christ)'. And he brought him to Jesus. And when Jesus beheld him, he said, 'Thou art Simon the son of Jona: thou shalt be called Cephas, (which is by interpretation, A stone).'

"*The next day*,"—i.e., the day after John's rendering his testimony to the deputation from the Sanhedrin.

"*Coming*,"—from the scene of His Temptation.

"*The Lamb*,"—John so terms Our Lord, mainly, in reference to His being the antitype of the Paschal Lamb, His blood, like that of the animal named, saving His people from vengeance and death. Other reasons for applying the epithet to Our Saviour are:—

1. His innocence, (*see* 1 Peter i. 19).

2. His meekness and patience under His sufferings, (*see* Is. liii. 7).

Besides the Paschal Lamb, the following were types of Christ under the figure in the text:—

1. The animal substituted for Isaac, (*see* Gen. xxii. 8).

2. The lamb offered every morning and evening, as part of the daily Temple worship.

Christ is repeatedly represented as "a," and "the," "Lamb" in Revelation, (*see* ch. v. 6, 12; vii. 9, 10, 14; xii. 11; xiii. 8; xiv. 1; xix. 7, 9; xxi. 23).

"*The Lamb of God*,"—i.e., the Lamb *provided*, and *approved of*, by God, (for the world's salvation).

"*Takeh*,"—margin, "*beareth*."—The allusion is to the scape-goat. On the great yearly Day of Atonement, the High-priest took two he-goats as a sin-offering for the people. Having presented them to Jehovah, at the door of the Tabernacle, he cast two lots, inscribed the one for *Jehovah*, and the other for *Azazel* (i.e., the place to which it was to be sent), upon the two animals. Having offered the one upon which the lot for Jehovah had fallen, he laid his hands on the scapegoat, solemnly confessed over it the sins of the people, and gave it to a man, to be led away into the wilderness, "into a place not inhabited," and there set free. The scapegoat was, of course, a type of Christ.

"*Which . . . world*," (*see*, also, 1 John ii. 2). Christ has borne away the sins of the world *meritoriously*, so that "*whosoever* believeth" on Him "*shall be saved*," and He will eventually do so *actually*, since in His kingdom, which shall hereafter extend over the whole world, righteousness alone shall dwell.

"*I said*,"—twice:—

1. When he bore testimony to our Lord on occasion of the people musing "whether *he* were the Christ."

2. In his reply to the deputation from the Sanhedrin.

"*He was before me,*"—in His Divine nature, being from everlasting: as *man*, He was younger than John.

"*I knew Him not.*"—Elizabeth, mother of John the Baptist, and Mary, the mother of Jesus, were cousins, and Luke narrates a visit paid by the latter to the former shortly previous to the birth of John, shewing thereby that the two families were on intimate terms. Yet, from the words of the text, it is clear that the Baptist and Christ never met until the latter came to the former to be baptized. This seems strange, when it is remembered that Jesus, before He commenced His ministry, used to go up to the feasts at Jerusalem, where it might naturally be supposed he would see John. The explanation of the matter is given in Luke i. 80, "The child," (*i.e.*, the Baptist), . . . "*was in the deserts* till the day of his shewing unto Israel."

"*That He . . . manifest,*"—*i.e.*, that He should be shewn to the Jews as *the High-Priest* of God's appointment. "The priest, at the time of his consecration, was to be shewn unto Israel, abiding at the door of the tabernacle of the congregation, day and night, seven days, keeping the charge of the Lord."

"*Bare record,*"—at the time just mentioned, when he had pointed out Christ as "the Lamb of God."

"*I saw . . . upon Him,*"—at His baptism, an account of which is found in Matt. iii. 13-17.

"*Abode,*"—"remaining,"—*i.e.*, during His baptism.

"*He that sent me.*"—"He" here means God.

"*Said unto me,*"—by inspiration.

"*I knew Him not: but . . . the Holy Ghost.*"—There seems, at first sight, a contradiction here between John and Matthew. The latter represents John the Baptist as recognizing Our Lord when He came to him to be baptized, and declaring himself unworthy to perform the office. John, however, apparently, makes the Baptist declare that he did not know Jesus until he saw the Spirit descending upon Him. The reconciliation of the seeming differences is that the Baptist recognized the *person* of Christ as soon as he saw Him, but that his *office* was not manifested to him until the descent of the Holy Ghost. This is clear, from the words, "Upon whom . . . the same is *he* which baptizeth with the Holy Ghost."

"*With the Holy Ghost,*"—original, "*in the Holy Ghost.*"

"*The next day after*,"—i.e., the day succeeding John's public testimony to Christ as "the Lamb of God."

"*Two of his disciples*,"—of whom one was Andrew, (see v. 40), and the other, doubtless, John the Evangelist.

"*Looking*,"—intently, contemplating Him as the Messiah.

"*What seek ye*?" = "*What is your business with me*?"—a kind inquiry, intended to lead them to open their minds to Him "respecting the Messiah and their own salvation."

"*Rabbi*" = *My Master*,—from the Hebrew, *Rab* = a great one, i.e., a chief, or master. In the Jewish schools, there were three degrees, viz., *Rab*, equivalent to our Bachelor; *Rabbi*, corresponding to our Master; and *Raban* (= great master), or *Rabboni*, (= my great master), agreeing to our Doctor.

Christ allowed *Himself* to be called "*Rabbi*," e.g., by John and Andrew, (in the instance in the text), by Nathanael, and by Nicodemus, and declared that he was rightfully so termed, (see c. xiii. 13), but He emphatically forbade His disciples to allow the name to be applied to them, (see Matt. xxiii. 8). John was termed "*Rabbi*" by his disciples, (see c. iii. 26).

"*Master*,"—is the correct literal meaning of the word, but not that in conventional use amongst the Jews, "*Rabbi*" combining the two significations "*master*," and "*doctor*," (or "*teacher*").

"*Dwellest*,"—margin, "*abidest*": the original word is used of both a settled habitation, and a lodging. Christ's home up to this time had been Nazareth. The question asked by John and Andrew indicated their desire for a private conversation on the great Messiah-question just then agitating the minds of the Jews.

"*Come and see*,"—a graciously encouraging response to their desire. These words occur elsewhere:—

1. In the invitation of Philip to Nathanael, (see v. 46).

2. In the invitation of the Samaritan woman to her fellow-townsfolk, (see c. iv. 29).

3. As uttered by the four "*beasts*," (i.e., "*living ones*"), respectively, and successively, on the opening of each of the first four of the seven seals, (see Rev. vi. 1, 3, 5, 7).

"*The tenth hour*,"—margin, "*two hours before night*,"—according to Jewish reckoning, 4 P.M. Their day closed

at 6 P.M. 3 P.M. was the time of offering the evening sacrifice, whence John's pointing out Christ as "the Lamb of God," about that hour, was very seasonable.

"Andrew" (= *A man*, or, *A strong man*),—a fisherman on the Sea of Galilee, in partnership with his brother Simon.

"Simon" (or, "Simeon") = *Hearing*, (i.e., obediently).

"The Messiah," (i.e., *Messiah*) = the *Anointed One*, being of the same signification as the *Christ*, the latter being from the Greek, the former from the Hebrew.

Unction was an emblem of consecration to a particular purpose. *Prophets*, (occasionally), and *priests and kings*, (regularly), were set apart to their offices by anointing; thus the designation "*Messiah*," or "*Christ*," distinguishes our Lord in His official character of *Prophet, Priest, and King*.

1. *He is a Prophet*,—to teach His Church:—

"The Lord thy God will raise up unto thee a *Prophet* . . . unto Him ye shall hearken." (Deut. xviii. 15).

2. *He is a Priest*,—having offered Himself as a *sacrifice for sins*:—

"Christ being come a *High Priest* . . . by His own blood entered in once into the holy place, having obtained eternal redemption for us." (Heb. ix. 11, 12).

He is a King,—to reign over His Church for ever.

"He shall reign over the house of Jacob," (i.e., the Church, the spiritual Israel), "*for ever*." (Luke i. 33.)

He was anointed at his *Conception*, and at His *Baptism*, by the Holy Ghost.

That Jesus was the Christ, He himself distinctly told the woman of Samaria.

(For references to the Messiah, in the Old Testament, see 1 Sam. ii. 10: Psalms ii. 2; xlv. 7: Dan. ix. 25, 26).

"*Jona*,"—or "*Jonas*," or "*John*."

"*Cephas*,"—means the same as *Peter*, which is from the Greek.

"*Stone*,"—rather, "*Rock*." The name was bestowed upon him, prophetically, in view of the *firm faith*, and *patient steadfastness of purpose*, which he afterwards displayed. Some, however, would have it that Christ meant, by the term, to indicate that he would prove a *loose rolling stone*! This is quite wrong.

"*Thou shalt be called Cephas*,"—Simon was *not* a rock at the time of Christ's uttering these words. He became

entitled to, and was actually invested with, it, first, when he made the bold and distinct confession of that great "rock" doctrine, "Thou art the Christ, the Son of the living God," whereupon our Lord declared, "Thou art Peter," saying, in effect, "Now, the prophecy I made as to your name, is verified: you merit the title 'Cephas.'" After this confession, however, Peter shewed himself sadly weak, and it was not till after the Resurrection, and his restoration by the Master, that he became fully worthy of the epithet, which he shewed himself to be by his unswerving devotion to Christ's service, and his unflinching firmness and courage therein.

It will be noticed that John here translates into Greek from the Hebrew and Syriac, *Rabbi*, *Messias*, and *Cephas*, (see characteristic 8, p. 11).

Christ starts to return to Galilee: He finds, and calls, Philip, who brings to Him Nathanael, to whom He bears testimony, and who expresses belief in Him as the Messiah.

(ON THE WAY FROM BETHABARA TO GALILEE).

(C. I. 43-end).

"The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, 'Follow me.' (Now Philip was of Bethsaida, the city of Andrew and Peter).

Philip findeth Nathanael, and saith unto him, 'We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.' And Nathanael said unto him, 'Can there any good thing come out of Nazareth?' Philip saith unto him, 'Come and see.' Jesus saw Nathanael coming to him, and saith of him, 'Behold an Israelite indeed, in whom is no guile!' Nathanael saith unto him, 'Whence knowest thou me?' Jesus answered and said unto him, 'Before that Philip called thee, when thou wast under the fig tree, I saw thee.' Nathanael answered and saith unto him, 'Rabbi, thou art the Son of God; thou art the King of Israel.' Jesus answered and said unto him, 'Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater

things than these.' And he saith unto him, 'Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.'

"The day following,"—i.e., the day after Simon's introduction to Christ, narrated in the last section.

"Findeth,"—i.e., meets, or encounters,—either at Bethabara, or on the way thence to Galilee. Philip, like John, Andrew, and Peter, had, evidently, come from his native place to see and hear John the Baptist.

"Philip" = Lover of the horse.

"Follow me."—Christ was already accompanied by John, Peter, and Andrew.

"Bethsaida,"—in Galilee.

"Philip findeth Nathanael,"—apparently, after the Saviour and his little band had entered Galilee.

"Nathanael" = Gift of God,—a native of Cana, (see c. xxi. 2). There are two opinions as to who Nathanael was:—

1. Most authorities regard him as identical with *Bartholomew*, (= *Son of Tolmai*), the ground of their opinion being that, though it is certain that he became one of the Apostles, yet Matthew, Mark, and Luke, (each of whom gives a formal list of the Twelve), never mention *Nathanael*, but do name *Bartholomew*, and that in immediate conjunction with Philip, just as the latter is in the text closely connected with Nathanael, (see Matt. x. 3; Mk. iii. 18; Luke vi. 14).

(The fact, urged by many, that John does not, in his Gospel, speak of Bartholomew, though he does of Nathanael, is only to a very small extent confirmation of the above argument, since there are several of the Apostles whose names "the beloved disciple" does not mention).

2. Some maintain that he and John the Evangelist are one and the same,—for the following reasons:—

(1). The similarity in name,—*John* meaning *Grace of the Lord*; and *Nathanael*, *Gift of God*.

(2). John, preëminently amongst the Twelve, possessed the character attributed by Christ to Nathanael, "*An Israelite indeed*," &c.

(3). The promise made to Nathanael, "thou shalt see

greater things than these," was markedly fulfilled in the Revelation accorded to John.

(4). John's Gospel was written with the design of proving the truth of the first part of Nathanael's testimony, "Thou art the Son of God," and throughout the pages of the Evangelist there is strongly manifested the deep impression which Christ's omniscience made upon Nathanael.

Of the two views, there seems no doubt that the first is correct, *viz.*, that *Nathanael and Bartholomew are identical*, the former being the man's real name, and the latter merely expressing his filial relation.

That *John* was not Nathanael appears clear, from c. xxi. 2. Nathanael is here evidently spoken of as being one of "His disciples," (*i.e.*, in this case, one of the Apostles), yet

1. He is said to be "of Cana," while John belonged to Bethsaida.

2, (and decisive). He is actually named as being present with "the sons of Zebedee," of whom *John* was one!

"The Law,"—the *Pentateuch*.

"Of whom Moses . . . did write,"—as

1. The seed of the woman, (*see* Gen. iii. 15).

2. The seed of Abraham, in whom "all the nations of the earth" should "be blessed," (*see* Gen. xxii. 18).

3. The Shiloh, (*see* Gen. xlix. 10).

4. The "Prophet," (*see* Deut. xviii. 15, 18).

"Of whom . . . the prophets did write."—The chief of the prophecies to which Philip, doubtless, referred are Is. vii. 14; ix. 6; xi. 1, 10; liii; Jer. xxiii. 5, 6; xxxiii. 15, 16; Dan. ix. 25-27; Micah v. 2; Zech. ix. 9; Mal. iii. 1.

"Jesus" = *The Lord the Saviour, or The Salvation of the Lord*,—equivalent, in Greek, to *Joshua*, in Hebrew,—Our Lord's proper name as a man, bestowed upon Him at His circumcision, in obedience to the command of Gabriel to Mary, (at the Annunciation), and to Joseph.

"Jesus of Nazareth . . . Joseph."—Philip does not here mean that Christ had been predicted under these titles, but that He who was foretold in the Law and the prophets had come in the person of "Jesus of Nazareth," &c.

"Jesus of Nazareth,"—so called, (from the place in which he had resided since the return from Egypt), to distinguish Him from others bearing the name "Jesus," which was by no means an uncommon one amongst the Jews. He is so termed. besides in the text, by

1. The man with the unclean spirit, in the synagogue at Capernaum.

2. Christ's captors in the garden, when He asked them, "Whom seek ye"?

3. The "maid" who, accusing him of being one of Christ's disciples, elicited Peter's first denial.

4. Pilate, in the superscription over the cross.

5. The angel in the sepulchre, who announced to the women Christ's Resurrection.

6. The two going to Emmaus, in replying to a question of Christ.

7. Peter, in his Pentecostal sermon, and in his speech to the Council, when he and John were arrested for the healing of the impotent man.

Instances 2, 4, and that of the text, occur in John's Gospel.

"*Nazareth*," from Heb. *Natzer* = a branch, or slip, or shoot, which is tender, and needs careful preservation. It was Divinely and appropriately arranged that from this place came forth, to enter on His ministry, He who is, by the prophets, constantly spoken of under the figure of a branch, &c., e.g. :—

"*The Branch of the Lord*," (Is. iv. 2).

"*A Rod*," (i.e., shoot), out of the stem of Jesse, and a Branch . . . out of his roots," (Is. xi. 1).

"*A Tender Plant*, and . . . a Root out of a dry ground," (Is. liii. 2).

"*A righteous Branch*," (Jer. xxiii. 5).

"*The Branch of righteousness*," (Jer. xxxiii. 15).

"*The highest Branch of the high cedar*,"—"a Tender One crott off from the top of his young twigs," and planted, (Ezek. xvii. 22).

"*The Branch*," (Zech. iii. 8; iii. 12).

(In Rev. v. 5, also, Christ is called "*the Root of David*").

Matthew states that Joseph "came and dwelt," in Nazareth, "that it might be fulfilled which was spoken by the prophets, '*He*,' (i.e., Christ), 'shall be called a Nazarene.'"

("Nazarene,"—primarily signifies merely a native, or inhabitant, of Nazareth. It has however a secondary, figurative, sense, in which it is here used by Matthew. The people of Galilee, being a mixed race, speaking an impure, harsh, guttural, dialect; wanting in culture and polish; and constantly indulging in sedition, were extremely

offensive, and contemptible, to the Jews of Judæa. "As Galilee was a despised part of Palestine, so was Nazareth a despised part of Galilee, being a small, obscure, if not mean, place. Accordingly, its inhabitants were held in little consideration" even "by other Galilæans," and the name "*Nazarene*" became a term of the bitterest reproach and contempt, signifying a vile, low, ignorant, uncultivated, and ill-born, person. Matthew, therefore, in applying the epithet "*Nazarene*" to our Lord, means that He was "despised and . . . esteemed not," "a Root out of a dry ground," without "form" or "comeliness."

The expression "*which was spoken by the prophets, 'He shall be called a Nazarene,'*" does not mean that any of the prophets had employed that exact language, but that the substance of the prophecies respecting the Messiah was that He should be treated with contempt, and ignominy.

By the words, "*that it might be fulfilled,*" Matthew does not intend to state that Joseph was Divinely directed to settle at Nazareth for the very purpose of fulfilling the general tenor of the prophecies concerning his reputed son, (for wherever he had taken up his abode Christ would have been contemned and rejected): they are merely a specimen of a method of expression peculiar to the Evangelist, and signify merely "thus *was* fulfilled that which was spoken," &c.)

It is noteworthy that Christ, as a Nazarene, fulfilled, also, those prophecies, (already given), in which he is mentioned under the figure of a *Branch*, &c.

"*Son of Joseph.*"—Philip, in common with the Jews generally, at this time supposed Christ to be actually the offspring of Joseph, by Mary.

"*Can . . . Nazareth*" ?—shews the contempt in which the place was held, even by the Galilæans, of whom Nathanael was one.

"*Come and see,*"—i.e., "*Come, and judge for yourself.*"

"*An Israelite,*"—i.e., a true descendant of Jacob, not only by blood, but also *spiritually*, for, as the patriarch wrestled with "the Angel" in prayer, and prevailed, (wherefore he was named "*Israel*" = a Prince, or Prevailer, with God), so Nathanael, (as appears hereafter), was an earnest wrestler at the Throne of Grace.

"*An Israelite indeed,*" —or, "*a true Israelite.*"

"*Guile,*"—cunning, artifice, deceit.

"*In whom . . . guile*,"—therein resembling Christ, (*see* 1 Pet. ii. 22). Christ insinuates, in these words, a contrast between Jacob and Nathanael. Jacob, (= *supplanter*), was full of guile, his principal exercise of which was in cunningly buying the birthright belonging of right to his elder brother, Esau, and then fraudulently depriving the latter of the blessing intended for him by his father: Nathanael, though possessing Israel's prayerfulness, had not his guile.

Taking Christ's full description of Nathanael, he appears as "a man of undoubted integrity towards men, and unfeigned piety towards God."

"*Whence knowest thou me?*"—i.e., "knowest my *disposition and character*"? Nathanael was not yet acquainted with the fact of Christ's Divinity,—hence his astonishment that a perfect stranger should be able to describe him morally, and reveal his habit of secret devotion.

"*Under the fig-tree*,"—evidently, (from Christ's previous words, "Behold," &c.), *praying*. The foliage of the fig-tree provided a thick shade, which the Jews, (especially the Rabbis), greatly affected, for the purpose of prayer, meditation, and study. Probably, Nathanael's fig-tree was in his own garden.

"*Before that Philip called thee . . . fig-tree*,"—would seem to shew that Nathanael was "under the fig-tree" when Philip found him.

"*I saw thee*,"—not with the bodily sense, but by the eye of Divine omniscience, reading feelings, thoughts, and desires.

"*The Son of God*,"—here means *the Messiah*.

"*King*,"—one of the names by which the expected Saviour is designated in the Old Testament, and which is implied, and included in, the title "the Messiah," as previously pointed out. Christ is directly spoken of as a King, in the Old Testament, in Ps. ii. 6: Is. ix. 7; xxxii. 1: Jer. xxiii. 5: Zec. ix. 9.

"*King of Israel*,"—a confession, on Nathanael's part, that Christ was God, since the title is distinctly attributed to Jehovah, in the Old Testament, (*see* Is. xlv. 6: Zeph. iii. 15); and, also, an expression of the general Jewish belief that our Lord had come to establish amongst the Jews a temporal kingdom.

Christ was hailed as "King of Israel," on his triumphal

entry into Jerusalem, (*see* c. xii. 13), and was taunted with the title, when on the Cross, (*see* Matt. xxvii. 42). In Rev. xvii. 14, He is called "King of Kings, and Lord of Lords."

The confession of Nathanael, (who was convinced by the knowledge of his heart which our Lord displayed), is evidently adduced here by John, as another valuable proof of the Divinity, and the Messiahship, of Christ.

Two other of the Apostles afterwards bore similar testimony to Christ:—

1. Peter,—when He asked His disciples, "Whom say ye that I am"? (*see* Matt. xvi. 16).

2. Thomas,—after beholding the hands, and feeling the side, of the risen Saviour, (*see* John xx. 28).

"*Thou shalt see greater things than these*,"—a promise evidently not intended for Nathanael alone, (as those hold who regard him as John the Evangelist), since Christ immediately after assumes the plural, and addressing all his then disciples, says, "*Ye shall see*," &c.

"*Greater things than these*,"—referring to the miracles, and other tokens of His Divine power and Messianic mission, which His disciples should afterwards behold.

"*Verily*,"—original, Ἀμήν, (i.e., "*Amen*"), which is strictly an adjective, signifying, literally, "*firm*," and metaphorically, "*faithful*." Thus, Christ is termed "*the Amen*, the faithful and true witness" (Rev. iii. 14). Used adverbially, "*Amen*" means *truly*, (which is the same as *verily*), *certainly*, *surely*. It is used at the beginning of a sentence emphatically—not often in the Old Testament, but frequently, by our Lord, in the New. In John's Gospel alone it is employed doubly, as in the text. "When" thus "repeated, it expresses the speaker's sense of the importance of what he is about to say, and the certainty that it is as he affirms."

"*The angels . . . ascending and descending*,"—The allusion is to Jacob's vision, near where Bethel afterwards stood, (*see* Gen. xxviii. 10–15).

"*The Son of man*,"—a title assumed by Christ Himself, to indicate his human nature. The use of the term here is very expressive. When Jacob saw his vision, wherein Jehovah renewed to him the promise that his descendants should possess Canaan, and that "in" his "seed" should "all the families of the earth be blessed," he was a house-

less fugitive. And so "the Son of man," whose children shall inherit the heavenly Canaan, and in whom, (He being the "seed" of Jacob), "all the families" of the faithful shall "be blessed," had "not where to lay his head."

"*Hereafter . . . Son of man,*"—has a twofold signification :—

1. Figurative, — in which acceptance, the expression means, "You shall see the frame of Nature subject to my commands, and such a train of events, miracles, and providences, as shall leave no doubt of my mission." This was fulfilled while Christ was on earth.

2. Literal,—signifying, "You shall see me, the poor outcast, 'despised and rejected' here, surrounded, worshipped, and obeyed, as 'King of Kings, and Lord of Lords,' by angelic bands." This was fulfilled, in vision, to John the Evangelist, but the reference is specially to the Second Advent, when, "with power and great glory," "the Son of man" shall come "in the clouds of heaven," (*see* Dan. vii. 10 ; Matt. xxv. 30, 31 ; 2 Thess. i. 7 ; Jude 14). It may, also, refer to the eternal service and adoration of Our Lord, by angel hosts, in heaven, of which "the just made perfect" will be witnesses.

The promise in the text was closely realized, on earth in the case of Stephen, while being stoned, (*see* Acts vii. 55 56), his words in the latter verse being, evidently, a quotation from the text.

Christ, present, in Cana, at a Wedding-feast, turns Water into Wine, thus commencing His Miracles.—He goes down to Capernaum, where He stays "not many days."

(c. II. 1-12).

"And the third day there was a marriage in Cana of Galilee ; and the mother of Jesus was there : and both Jesus was called, and his disciples, to the marriage.

And when they wanted wine, the mother of Jesus saith unto him, 'They have no wine.' Jesus saith unto her, 'Woman, what have I to do with thee? mine hour is not yet come.' His mother saith unto the servants, 'Whatsoever he saith unto you, do it.'

And there were set there six *waterpots* of stone, *after the manner of the purifying of the Jews*, containing two or three *firkins* apiece. Jesus saith unto them, 'Fill the waterpots with water.' And they filled them up to the brim. And he saith unto them, 'Draw out now, and bear unto the governor of the feast.' And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew); the governor of the feast called the bridegroom, and saith unto him, 'Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now.'

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days."

"The third day,"—after Christ's departure from Bethabara.

"A marriage."—Jewish weddings were celebrated, usually during the evening, at the house of the bride's father. When the ceremony, (which, say the Rabbis, consisted of only a kiss), was complete, the bridegroom, accompanied by young male friends, (called "children of the bride-chamber"), conducted his spouse to his home, in gay procession, graced by the presence of female relatives and friends. These, festively clad, waited, with lamps, near the house of the bride's father, and, when the newly-wedded pair appeared, met them with congratulations, and, joining the procession, accompanied them, with songs and acclamations, to the bridegroom's house, where was prepared, for them and the rest of the party, as rich a feast as the bridegroom could afford, and to which only those were admitted who had on a suitable banquetting robe. When the guests had entered, "the door was shut," in order to exclude strangers. The marriage festivities usually lasted a week.

"Cana,"—a small village,—identified by some with *Kafr Kenna*, circ. 4 miles N.E. of Nazareth; by others, with

Kāna el-Jelil, about 8 miles N. $\frac{1}{2}$ E. from Nazareth : probably, the latter is the true site.

"*The mother . . . was there.*"—The wording of the text, and the fact of her busying herself about the wine, shew that Mary was present at the feast *as a relative*, not as an invited guest. It is supposed that the wedding was in the house of Alphæus, or Cleopas, whose wife was Mary, the sister, or cousin, of our Lord's mother. From the fact of Joseph's not being named as present, it would seem that he was dead.

"*Called,*"—i.e., invited. Amongst the Jews, guests were first invited to festivals some time before their celebration, and then summoned a short time previous to the banquet to ensure their being in time.

"*His disciples,*"—now comprising John, Andrew, Peter, Philip, and Bartholomew, (Nathanael).

"*They have no wine,*"—or "the wine is running short." This would be owing, not to hard drinking, but to the fact that Christ and His company, (together, probably, with numbers who would flock to see Him), had not been expected when provision was made for the guests. Mary spoke thus, evidently, with the expectation and the design that her son should miraculously interpose. One can understand her woman's curiosity to see Him begin to exercise His power, and her maternal pride, getting the better of her reverence, in this case.

"*Woman,*"—not a disrespectful form of address, but, rather, breathing tenderness. In the same manner, Christ addressed His mother, from the cross, (c. xix. 26) ; the Woman of Samaria, (John iv. 21) ; the Syro-Phœnician Woman, (Matt. xv. 28) ; and Mary Magdalene, after His Resurrection, (c. xx. 15).

"*What have . . . thee,*"—a gentle reproof to Mary for using her parental privilege in an attempt to direct the Divine miracle-working power which he possessed.

"*Hour*" = *seasonable time*.

"*Mine hour . . . come,*"—i.e., "*the fit and proper season for my interfering in the matter, as you suggest, is not yet come, but, when it does arrive, I will do what you wish,*" our Lord thus, kindly, mingling comfort with reproof.

The "*seasonable time*" for His interposition would be when the wine was quite exhausted, which, evidently, was not the case when His mother addressed Him.

"*Whatsoever . . . do it,*"—shews full faith on Mary's part.

"*Water-pots,*"—a species of large urn, whence the water was poured into lesser vessels, for use.

"*After . . . Jews,*"—i.e., according to the usual custom of the Jews, for the various ceremonial washings, and for the purifications enjoined by tradition, (e.g., the washing of vessels and of couches).

"*Firkin,*"—the same as the Old Testament *bath*, (or *ephah*), = $7\frac{1}{2}$ gallons. Christ thus produced 45 gallons of wine. All of this was not, of course, drunk; the residue would be useful to the young couple.

"*They filled,*"—i.e., the servants, or waiters, filled. Christ caused the vessels to be filled *brimful*, and by the attendants, so that there might be no opportunity given to any one to deny, or explain away, the miracle, by saying that Christ's disciples had secretly put wine into the urns.

"*Draw out now,*"—spoken immediately the vessels were filled, shewing that the miracle had been instantaneous.

"*The governor of the feast,*"—one of the bridegroom's friends, appointed to superintend the preparation and management of the feast, a special duty of his being to taste the wine, and test its being fit to set before the guests.

"*Worse,*"—i.e., not so good.

"*Thou hast . . . now,*"—The fact that the wine of Christ's creating was better than what had been previously drunk, is a further proof that the miracle was real, for, had the disciples managed to pour some wine into the urns before they were filled with water, the resulting mixture would have been *worse* than the wine brought forward at the commencement of the feast.

"*Beginning of miracles,*"—i.e., first public miracle.

"*Miracles,*"—have been well defined as being any "sensible deviation from, and every seeming contradiction to, the laws of Nature, so far as they are known to us."

"*Manifested forth His glory,*"—i.e., "exhibited His Divine power, and proper character as the Messiah."

All Christ's miracles were proofs of, and witnesses to, this.

"*Believed on Him,*"—i.e., as "the Christ, the Son of God," this being the sense in which John employs the word "believe," (see *cs.* vii. 31; *xx.* 31).

"*Believed,*"—i.e., had their belief confirmed; they

already believed, but this, Christ's first miracle, completely established their faith.

The turning Water into Wine, by Christ, symbolized the life-giving and joyous character of the New, as contrasted with the Old, Dispensation. It is remarkable, in this view, that the first miracle of *Moses* was to turn water into blood,—and of *Christ*, to change the same element into wine.

The miracle signifies, also, "that a healthful purity must be the foundation of domestic happiness."

Christ's presence at this wedding shews that He, though emphatically "a Man of Sorrows," came to sanctify seasons of joy and pleasure as well as those of grief and mourning, and teaches that

"Religion never was designed
To make our pleasures less."

"*After this*,"—doubtless, at the conclusion of the week's marriage festivities.

"*His brethren*,"—*viz.*, James, (the Less) ; Joses ; Judas, (not Iscariot), (called also "Thaddæus," and "Lebbæus") ; and Simon, (Zelotes). It is a much debated point whether these were actually Christ's brethren, (the offspring of Joseph, by Mary the mother of Jesus, or by a former wife), or whether the term "brethren" is not here, (and elsewhere, when used in reference to these same persons), to be taken to mean, (according to common Greek usage), "cousins," (the offspring of Mary, the sister, or cousin, of the Virgin, by Alphæus, named also "Cleopas"). The arguments *pro*, and *con.*, are too many and involved for consideration in the present work : let it suffice to state that most searching enquiry induces us to give the preference to the second hypothesis, *viz.*, that the so-called "*brethren*" (and "*sisters*," mentioned by Matt. and Mark), of our Lord, were actually "*cousins*."

"*Not many days*,"—because the Passover was at hand. Christ seems to have come to Capernaum because that place was "a convenient point for joining the pilgrim companies going up to Jerusalem." It is clear he did not, during His stay, engage in any public ministrations.

Christ goes up to Jerusalem, to His First Passover, on which occasion He commences His Public Ministry, by cleansing the Temple, and works Miracles, whence many believe on Him.

(C. II. 13-25.)

"And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting : and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen ; and poured out the changers' money, and overthrew the tables ; and said unto them that sold doves, 'Take these things hence ; make not my Father's house an house of merchandise.' And his disciples remembered that it was written, '*The zeal of thine house hath eaten me up.*'

Then answered the Jews and said unto him, '*What sign shewest thou unto us, seeing that thou doest these things?*' Jesus answered and said unto them, '*Destroy this temple, and in three days I will raise it up.*' Then said the Jews, '*Forty and six years was this temple in building, and wilt thou rear it up in three days?*' (But he spake of the temple of his body). When therefore he was risen from the dead, his disciples remembered that he had said this unto them ; and they believed the scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man : for he knew what was in man."

"*The . . . Passover,*"—the first of the three great feasts at which all Jewish males over 12 were to appear at Jerusalem, the other two being the Feast of Weeks, or of First-fruits, or of Pentecost ; and the Feast of Tabernacles, or of Ingathering.

The Passover was instituted in remembrance of the deliverance of the Israelites from Egypt. It commenced

on the 14th of Nisan, or Abib, (the first month of the Jewish sacred year), corresponding to our April 4, and lasted till the 21st of the month.

On the 14th of Abib, male lambs, (one for each family, or, when the household was less in number than 10, for two or more families, as long as their total was under 20), of the first year, without blemish, selected on the 10th, were killed, by the priests, in the court of the Temple, "between the evenings,"—taken home,—roasted,—and eaten with unleavened bread and bitter herbs.

On the following seven days, (strictly constituting the actual *Feast* of the Passover, or of Unleavened Bread), unleavened bread was eaten, and various sacrifices were offered,—and on the first and the last of these days, a Holy Convocation was held.

The Passover of the text, falling in 27 A.D., was the first which occurred during Christ's ministry. John mentions other three, which will be noted in their proper places.

"The Temple,"—was the *Third*, (or Herod's), Temple. The Second Temple, built by Zerubbabel, after the Return from the Captivity, was stormed by Herod, B.C. 37, with serious damage to the structure.

In order to gain the favour of the Jews, to find employment for the malcontent populace, and to gratify his own taste for architectural display, he proposed to take down the existing pile, and build a grander, in place of it. The Jews mistrusted him, on his making them acquainted with his purpose, for they imagined it to be but a scheme for destroying their Sanctuary and religion. Herod, however, won their consent, by granting their stipulation that he should have all the materials for the new Temple ready on the spot before the old structure should be moved.

Two years were spent in collecting what was required,—1000 waggons were used for carrying the stones, &c., and 10,000 skilled artizans, directed by 1000 Levites, who had been taught stone-cutting and carpentering, were engaged on the work.

In B.C. 18, the enterprise commenced. The foundations of Zerubbabel's Temple were removed, and fresh ones, consisting of immense blocks of white marble, were laid, on the base of Solomon's Temple. The Temple proper was, like the foundations, of white marble: the rest of

the structure was constructed of hard, white, stone. The Temple proper was finished in 18 months : the rest of the building, with its Courts and offices, took 8 more years to make it at all fit for use : and it was not until 65 A.D. that building operations ceased, and the Temple was actually finished.

The Temple was situated on the S.E. corner of Mount Moriah, where Isaac was typically sacrificed, and where the plague was stayed under David. It included *the Temple proper, and Four Courts*. On the highest level of the Mount, and in the N.W. corner of the whole structure, stood

The Temple proper, consisting of—

1. *The Porch*,—facing E., and projecting from 15 to 20 cubits on each side of the main building.
2. *The Holy Place*,—entered by folding-doors opening into the Court of the Priests, and containing nearly the same articles as did the corresponding apartment in the Tabernacle.
3. *The Holy of Holies*,—divided from the Holy Place by a curtain, and containing only a stone, on which the High Priest placed his censer, on occasion of his annual entrance into the Holy of Holies, on the Day of Atonement. Above the Holy Place, and the Holy of Holies, were upper rooms.

The Temple proper was covered with golden plates, which shone dazzlingly effulgent in the sun.

The Courts were :—

1. *The Court of the Priests*,—12 steps below the level of the Temple proper, and running all round it.

It contained the Laver, and the Altar of Burnt-Offering. In the N. and S. of this Court, were store-rooms for wood, salt, water, &c. : on the E., were two rooms in which the instruments of music were kept : and to the N.W., four chambers in which the priests kept the lambs for the Daily Sacrifice, baked the shew-bread, and performed other offices connected with the Temple worship.

2. *The Court of the Israelites* (i.e., male Israelites),—on the E. only of the Temple proper, not surrounding it. It was three flights of steps below the Court of the Priests, and was thence separated by a stone balustrade.

3. *The Court of the Women*,—(so called, not because it was meant exclusively for females, but because even

Messiah." Hence, this act was equally appropriate at the commencement, and at the end, of His ministry.

Matthew, Mark, and Luke, narrate a Second Cleansing of the Temple, by Christ, which occurred on the Tuesday in Passion Week, just before the conclusion of Our Lord's ministry.

The accounts of the second purification, as given by these three Evangelists, differ from the first, as recorded by John, in the following points :—

1. Christ is not stated to have made and used "a scourge" in driving out the animals.

2. Besides driving out the merchants and money-changers, He "would not suffer that any man should carry any vessel," (or "article"), "through the Temple."

3. Instead of saying "Take these things hence ; make not, . . . merchandise," He declared, "It is written, 'My house shall be called the house of prayer ; but ye have made it a den of thieves.'"

"Sign,"—i.e., *miracle, prodigy.*

"What sign shewest Thou . . . these things"?—The Jews held that a prophet might reform, modify, and regulate, the national worship, provided he could justify his prophetic claim by performing such miracles as had customarily distinguished the great Jewish prophets. Consequently, the Jews, very naturally and fairly, demanded of Christ some sign as evidence of His being endowed with prophetic power and authority.

"This temple,"—(rather, "this *very* temple"),—a most applicable designation, since "in Him," (as of old in the Temple), dwelt "all the fulness of the Godhead (bodily)," (see Col. ii. 9). Believers, too, are "the temple of God," (see 1 Cor. iii. 16). The Jews seem to have commonly used the term "temple" to signify the body, as being the abode of the soul.

"Destroy . . . it up,"—an enigmatical reply to the demand for a sign, meaning that his miraculous Resurrection on the third day after His interment would be abundant proof of His Divine Mission, and, consequently, of His right to have cleansed the Temple.

Christ spoke thus in a "dark saying," in order not to discourage His newly-made disciples.

The words of the text formed Christ's accusation, (see Matt. xxvi. 60, 61 ; Mark xiv. 57, 58), and was used

tauntingly to Him, when on the cross, (*see* Matt. xxvii. 39, 40).

Christ gave a similar sign to the Jews on two other occasions, (*see* Matt. xii. 38-40; xvi. 1, 4).

The words of the text are a distinct assertion of Our Lord's Divinity, since God alone can do what Jesus herein declares *He* will perform.

"*Was . . . building,*"—i.e., "*has been in course of building.*"

"*Forty-and-six . . . building,*"—i.e., up to the time when the occurrence in the text took place.

The calculation must be made from 16 B.C., when the collection of the materials of the Third Temple was commenced.

"*They believed the Scripture,*"—because they saw the prophecies therein concerning His Resurrection, (*e.g.* Ps. xvi. 10), fulfilled.

"*The word,*"—concerning His Resurrection.

The Resurrection is the great corner-stone of our belief in the Scriptures, and, especially, in Him, as the Christ, the Son of God, Our Saviour: "If Christ be not raised," (*says* Paul), "your faith is vain," (1 Cor. xv. 17).

"*Feast-day,*"—should be, "*feast.*"

"*In the feast,*"—during the 7 days from Abib 15 to 21, inclusive.

"*Believed,*"—only, however, (as appears from the following statement), with the understanding, not the heart: their faith was merely "external and historical"; not "internal and vital."

"*Miracles,*"—of what kind is nowhere recorded.

"*Did not commit . . . them,*"—should be, "*did not believe in them,*" i.e., *put no trust or confidence in them*, (because their faith was not genuine), and, consequently, did not attempt to reveal to them the mysteries of His kingdom.

"*Should testify of man,*"—i.e., "should give Him the character of any man."

"*He knew what was in man,*"—i.e., "He knew the heart of man,"—a strong assertion of Christ's Divinity, Omniscience being one of the attributes of God.

This knowledge of the hearts of men is also distinctly declared to be possessed by *Jehovah alone*, (*see* 1 Kings viii. 39).

Nicodemus visits Christ, by Night : He declares to Him the necessity of the New Birth in order to entering "the Kingdom of God," and unfolds to Him the true purpose of the Messiah's Coming, and the result of, respectively, believing on, and rejecting, Him.

(AT JERUSALEM).

(C. III. 1-21)

"There was a man of the Pharisees, named *Nicodemus*, a ruler of the Jews : the same came to Jesus by night, and said unto him, 'Rabbi, we know that thou art a teacher come from God : for no man can do these miracles that thou doest, except God be with him.'

Jesus answered and said unto him, 'Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.'

Nicodemus saith unto him, 'How can a man be born when he is old ? Can he enter the second time into his mother's womb, and be born ?'

Jesus answered, 'Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit.'

Nicodemus answered and said unto Him, 'How can these things be ?'

Jesus answered and said unto him, 'Art thou a master of Israel, and knowest not these things ? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen : and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things ? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up : that whosoever believeth in him should not

perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be re-proved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

"*Nicodemus*" = *Innocent blood*.

"*A ruler of the Jews*,"—i.e., a member of the Sanhedrin.

"*Came to Jesus*,"—to ascertain who and what Christ really was, the late acts of Our Lord, (*viz.*, the Cleansing of the Temple, and the miracles wrought), some of which he had, perhaps, himself witnessed, having powerfully impressed his mind and inflamed his curiosity.

"*By night*,"—"for fear of the Jews." Christ must have already aroused the animosity of the Sanhedrin, by His daring conduct in the matter of the Temple purification, which was a severe rebuke to the Council for allowing the pollution to exist, and Nicodemus, doubtless, knew that the penalty of an open visit of sincere enquiry to Our Lord would be, at least, the forfeiture of his high office.

"*We know . . . from God*,"—i.e., Nicodemus, (with, as appears from the expression "*we know*," some of his fellow councillors), though not recognizing, in Jesus, the Messiah, was willing to acknowledge that He was invested with Divine authority to announce some important message regarding the Kingdom of the Messiah, whose establishment was now anxiously expected by the Jews.

"*These miracles*,"—those, (referred to in the last section), just wrought during the Feast of Unleavened Bread.

"*No man . . . with him*,"—What the miracles were is not stated, but, doubtless, they included numerous instances of healing. Now, (*see, e.g.*, Is. xxxv. 5, 6), it had been predicted that the Messiah should be distinguished by

the performance of such miracles, and the Jews well understood these predictions as applying to Him. But they had so firmly made up their minds that He would come as a mighty prince, and establish a glorious *earthly* kingdom, that when our Lord came, a Nazarene carpenter's son, poor, "meek, and lowly," they would not recognize in Him the Messiah, although he performed the very miracles which they knew were to mark out the Lord's Anointed. This was the case of Nicodemus. But it is evident that he had his misgivings, that his reason strongly protested against his prejudices, and that, though only *acknowledging* that Christ had a Divine mission, the *true* feeling of his heart was that He must be the Messiah.

[Christ Himself declared that the miracles spoken of in the prophecy just mentioned were distinctive marks whereby the Messiah should be known, and that the performance of them by Himself was ample proof of the fact that *He* was the Christ, (*see* Matt. xi. 2-5).]

"*A man*,"—a universal form of expression, including all mankind, Jew as well as Gentile.

"*Be born again*,"—or "*born from above*," ("born not of blood, nor of the will of the flesh, nor of the will of man, but of *God*").

"*The Kingdom of God*,"—refers here, specially, to the (spiritual) kingdom which the Messiah was to set up. It may, also, be regarded as alluding to the heavenly kingdom of glory, since they who are included in the former have a title to, and will enter upon, the latter.

Nicodemus, apparently, did not finish his speech: he would appear to have been about to ask Our Lord what *was* the real purport of His mission, what message concerning the Messianic Kingdom He had come to proclaim. Christ, however, reading his heart, seems to have interrupted him, coming straight to the point with the words of the text, which have the following force, "You believe that the Messiah will establish a temporal kingdom, in which the Jews, (alone), by virtue of their descent, shall be included. Well! you are totally mistaken. 'The kingdom of God' is entirely spiritual, and being born a Jew is no title to it: only those can enter it who are regenerated from above."

"*How can . . . old*?"—Nicodemus took Christ's words literally.

"*Except . . . of God*,"—an amplified and more precise repetition of Christ's former statement, shewing Nicodemus the exact nature of the new, heavenly, birth.

"*Of water, and of the Spirit*,"—or, as in the original, "*Of water and of Spirit*,"—an expression involving the question of baptismal regeneration, and, therefore, left here unexplained, each student being left at liberty to adopt his own view of the matter.

Whatever, however, may be the relation between baptism and the new birth, it is clear that Christ here declares that none can enter the kingdom of God who have not been regenerated by the Holy Spirit.

The idea of a new birth is most appropriately expressive of the condition of the Christian, for being "dead indeed unto sin," "begotten again," (1 Pet. i. 3), and "alive unto God through Jesus Christ," (Rom. vi. 11), "he is a new creature: old things are passed away . . . all things," (heart, principles, practice, conversation, hopes, destiny), "are become new," (2 Cor. v. 17).

"*Flesh*,"—is here used with the sense of *corrupt, defiled, sinful*.

"*That which . . . of the flesh*,"—i.e., man as he is by natural birth.

"*That which . . . is flesh*,"—i.e., all men, being by natural generation born of corrupt, defiled, sinful, parents, are themselves sinful, defiled, corrupt, (*see* Job xiv. 4: Ps. li. 5: Rom. vii. 18).

Christ proceeds, in the text, to shew Nicodemus the necessity that exists for being born again. Man, being by nature wholly corrupt and sinful, is in the kingdom of Satan, cannot receive "the things of the Spirit," but "lusteth against" it, is obnoxious to the wrath of God, and is doomed to eternal misery, (*see* 1 Cor. ii. 14: Gal. v. 17; 19-21: Eph. ii. 3). This being the case, it is clear that a new birth, from above, by the Spirit, is absolutely imperative, if man would enter the kingdom of God, and partake of its blessings.

"*That which . . . is spirit*,"—the antithesis to the previous statement,—means simply that man, when born again of the Spirit, becomes "renewed in the spirit" of his "mind," (Eph. iv. 23), "lives in the Spirit," and "walks in the Spirit," bringing forth "the fruit of the Spirit," (Gal. v. 22-25).

"*Marvel not.*"—Christ now, apparently, goes on to reply to another thought that has arisen in the mind of Nicodemus. He seems to be saying to himself, "*By what process is this wonderful new birth effected? Is it a sensible, palpable, tangible, visible, demonstrative, operation?*" Christ, responding, shews that the Spirit's influence, in the great change, acts like the wind.

"*Listeth,*" = *pleases, wills.*

"*So is everyone . . . Spirit,*"—i.e., in certain points, indicated by Christ's previous words, the Spirit operates, in the case of those who are born anew, in the same manner as the wind. These points are that

1. "The Spirit quickeneth whom He will,"—just as "the wind bloweth where it listeth": there is no fixed rule for the operation of either.

2. The regenerating influence of the Spirit is felt, and the effects thereof are manifest, though its way of operating, ("its coming and issue"), is invisible and mysterious,—just as we hear "the sound" of the wind, but cannot "tell whence it cometh, and whither it goeth."

In other respects, besides those indicated by Our Lord, the Holy Ghost may be likened to the wind, *viz.*, He is "powerful, convincing, quickening, comforting, and purifying."

"*A master of Israel,*"?—or, "*the teacher of Israel.*" Nicodemus, as a member of the Sanhedrin, must have been learned in the Old Testament Scriptures. Christ intimates by the words of the text that he was, by this profound knowledge, *qualified* to be "the teacher of Israel,"—or, it may be that Nicodemus was actually a "scribe."

"*Art thou . . . these things?*"—i.e., "How is it that you, who are so familiar with the Scriptures, do not understand the doctrine which I have just been unfolding to you, since it is so often, so clearly, and so fully, revealed in the prophets?"

The most striking passage on this subject, and which Christ, no doubt, had in mind at this time, is Ezek. xxxvi. 22-28, wherein it is predicted that, before God would receive Israel into the promised kingdom, (or "land"), He would "sprinkle clean *water*" upon them, give them "*a new heart,*" "*and a new spirit,*" "put *His Spirit* within" them, and that they, (being born again), should be His people, and He their God. See, also, Isa. xlv. 3, 4.

"*We speak . . . seen,*" (see c. viii. 38),—expresses that full and certain knowledge which He could possess only as being one with the Father.

"*Witness,*"—*testimony*: Nicodemus had heard Christ unveil the mystery of the new birth, and knew that He had worked miracles which were to be distinguishing marks of the Messiah, but he received neither testimony.

"*If I have . . . heavenly things?*"—*i.e.*, "If I have told you of that preparation which must be made upon earth," (*viz.*, the new birth), "as introductory to the possession of the earthly portion of the inheritance, and yet you believe not things so evident, how shall you believe if I tell you of the things belonging to the heavenly portion of the kingdom, to be enjoyed by the saints in glory?"

"*No man . . . to heaven,*"—a figurative form of speech denoting "the investigation of hidden things": it was customary to speak of anyone announcing any revelation as having ascended to heaven and brought his knowledge thence.

"*No man . . . from heaven,*"—*i.e.*, no one but the Son of man has knowledge of the "heavenly things" just alluded to: He alone is acquainted with and can declare the Divine counsels.

"*Came down from heaven,*"—when He took upon Him a human form.

"*Which is in heaven,*"—a clear assertion of His Divinity: he declares that, though on earth, talking with Nicodemus, He is, *at the same time*, in heaven!

"*No man . . . in heaven,*"—therefore, it is necessary, if we are to be born again, to see Jesus *as God*.

"*Moses . . . wilderness,*"—under circumstances related in Deut. xxi. 4-9. This Brazen Serpent was destroyed by Hezekiah, because it had become an object of worship with the Jews, (see 2 Kings xviii. 4).

"*The wilderness,*"—the uninhabited, "sandy, shadeless, waste" stretching from the S. of Mount Hor eastward "far on to the Persian Gulf."

"*Even so . . . lifted up,*"—refers to his death, (see c. xii. 32).

"*Even so . . . eternal life,*"—*i.e.*, just as the Brazen Serpent was "lifted up" to save the temporal life of all the snake-bitten who might look upon it, so Christ must be "lifted up" (on the Cross), to give Eternal

life to all the sin-stricken that look believingly upon Him.

The Brazen Serpent was an eminent type of Christ, the points of resemblance between them being in

1. Deadliness of malady to be healed.
2. Both being the only way of salvation.
3. The fact of being "lifted up."
4. The purpose of being "lifted up,"—to save, the one from temporal, the other from eternal, death.
5. The way of salvation,—looking upon.

It may, also, be added that, as the serpent was "lifted up" for the healing of God's chosen people in an *actual* wilderness, so Christ has been exalted from the earth for the salvation of his elect in the wilderness *of the world*.

"*Must*,"—i.e., if men are to be saved, it is indispensable that Christ die.

"*Whosoever . . . life*,"—plainly declares that *all men* may be saved, if they will believe: the same statement occurs in c. xii. 32.

"*Perish*,"—see Rom. vi. 23.

In the text, Christ unfolds to Nicodemus "the true purpose of the Messiah's coming," viz., not to establish a grand temporal kingdom amongst the Jews, and reign over them as a mighty earthly prince, but to die upon the Cross in order to save all who should believe upon Him.

"*The world*,"—all mankind. The Jews believed that the Messiah would come for the benefit of themselves only.

"*He gave . . . Son*,"—the highest possible expression and proof of His love that Jehovah could have afforded.

"*To condemn*,"—i.e., to judge, and pass sentence upon. Hereafter, at the Second Advent, He *will* judge the world.

"*Is not condemned*,"—because pardoned, and delivered from the punishment he has deserved.

"*Condemned already*,"—i.e., he is *actually* condemned by the Law, and his *eternal* condemnation is certain.

"*Light*,"—"the light of the glorious gospel of Christ,"—the knowledge of the way of salvation. As this light centres in and emanates from Him, Christ is frequently called "the light": He calls Himself, "the light of the world," (c. viii. 12).

"*Darkness*,"—sin, error, superstition.

"*Men loved . . . evil*,"—see 2 Cor. iv. 4.

"*Reproved*,"—or, (as in margin), "*discovered*." The

idea intended to be conveyed is that of *detection, and condemnation*. A sinner coming to the light of the Gospel has his guilt discovered, and is condemned by his conscience.

"*Doeth truth*," (opposed, here, to "*doeth evil*"),—i.e., does *right*—walks in the only *true* way, the way of God's commandments, ("Thy *law* is the *truth*," Ps. cxix. 142). "*The sinner acts from falsehood, and error.*"

"*Cometh to the light*,"—i.e., tests his actions, and guides his life, by the Gospel, (see Ps. cxix. 105).

"*Manifest*,"—i.e., *clear, plain*.

"*Wrought in God*,"—i.e., according to God's will, and by His inspiration, and aid, (see Philip. ii. 13).

What was the effect of Christ's discourse upon Nicodemus, is not narrated by John. It seems, however, almost certain that, either at the time of its delivery, or afterwards, (as the result of deeper study of "the Law and the Prophets" in the new light thrown upon them by Christ), he became, (like Joseph of Arimathæa), "a disciple of Jesus, but secretly, for fear of the Jews," for we find him

1. Protesting, in the Sanhedrin, against Christ's being condemned unheard, (under circumstances hereafter narrated by John).

2. Aiding Joseph of Arimathæa in burying Our Lord, and supplying aromatic spices for His temporary embalming.

The interview with Nicodemus seems to have closed this first visit of Christ to Jerusalem. Four other occasions of His attendance at the metropolis are mentioned by John, *viz.*—

1. At His second Passover, (c. v. 1).

2. At His last Passover, (c. xii. 1).

3. At a Feast of Tabernacles, in the 3rd. year of His ministry, (c. vii. 2, 10).

4. At a Feast of Dedication, in the 3rd. year of His ministry, (c. x. 22, 23).

"These visits of Our Lord were cardinal points in the discharge of the ministry in Judæa. . . . They prove not merely the fact of Our Lord's compliance with the legal requisitions, which enjoined such attendance, at stated times, on all the male Israelites, but, (what was still more to be expected from Him), His anxiety to convince the

Jews, strictly so called—His brethren according to the flesh—of the truth of His character, by both His discourses, and His miracles, on the spot."

After the Passover, Christ remains in Judæa, and His Disciples begin to baptize, John the Baptist being similarly engaged.—A Dispute arising between the Jews and John's Disciples, "about purifying," the latter come complaining to their Master, who, thereupon, bears his last and clearest Testimony to Christ.

(AT ÆNON, AND ? BETHEL).

(C. III. 22-end).

"After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there; and they came, and were baptized. (For John was not yet cast into prison).

Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, 'Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all men come to him.' John answered and said, 'A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure

unto him. *The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*"

"*These things*,"—viz., the events just narrated, connected with Christ's 1st. Passover.

"*The land of Judæa*,"—i.e., the *district*, as distinguished from the *metropolis*, of Judæa: it was, probably, to Bethel, (or Bethar), on the borders of Samaria and Judæa, 12 Roman miles from Jerusalem, that Jesus went.

There are only two instances, (both narrated by John, and John only), in which mention is made of Christ's sojourning in Judæa, *out of Jerusalem, viz.*—

1. That in the present text.

2. That of His stay at Ephraim, whither he withdrew to avoid the Jews' enmity, after the raising of Lazarus.

"*He . . . baptized*,"—not with His own hands, but by the agency of His disciples, (see c. iv. 2).

"*Ænon*"—"Place of fountains,"—probably, about 8 Roman miles S. of Salim.

"*Salim*,"—6 English miles S. of Beisan, and 2 miles W. of Jordan: the place now bears the name *Salām*.

"*Much water*,"—rather "*many waters*": beside Salim, "there gushes out a splendid fountain, and rivulets wind about in all directions."

"*They came*,"—i.e., the people generally came.

"*John was . . . prison*,"—John was incarcerated shortly succeeding this event, after about 6 months' ministry, by Herod Antipas, Tetrarch of Galilee and Peræa, the stern Baptist having roused his animosity by denouncing him "for all the evils which" he "had done," and especially for his marriage with Herodias. This princess was granddaughter of Herod the Great, and was espoused, by him, to her own uncle, Herod Philip, (a private individual, not Philip the Tetrarch), half-brother to Antipas, who, falling violently in love with her, induced her to desert Philip, and to share his crown. The Tetrarch was thus guilty of adultery and incest, for, not only was Herodias's husband living, but, also, she had a daughter, (Salome), by him, and the only case in which, by the Mosaic Law, a

man might marry the relict of a deceased brother was when the latter died childless. Antipas, by proviso with Herodias, also divorced his former wife, a daughter of Aretas, king of Arabia Petræa.

John was, it is thought, imprisoned in the strong and gloomy Castle of Machærus, on the E. shore of the Dead Sea, and there languished for about 18 months, at the end of which period, Herodias, in whose breast burned a fierce enmity against him, procured, by stratagem, the execution of Our Lord's mighty forerunner, (read Mark vi. 17-29).

"Question,"—rather, "dispute," "controversy."

"A question . . . purifying."—The dispute would seem to have been about the comparative efficacy of the baptisms of, respectively, John, and Our Lord,—John's disciples, (who were, evidently, grieved and mortified to find that such multitudes flocked to Christ's baptism that their master was almost deserted), maintaining the superiority of the Baptist's lustration, and "the Jews," (by which expression seems to be here meant those who had been baptized by our Lord's disciples), arguing *vice versa*.

"All men,"—hyperbole for "a very large number."

"Come" = resort.

"Receive,"—margin, "take unto himself."

"A man . . . heaven."—John means that "a man, though a prophet from God, can be of no greater dignity or authority than God has thought fit to confer on him," and that, thus, it was not from him, or from any other man, that the baptism of the heart by the Spirit, (of which baptism by water was the type), must come, but from above, through Christ, who came from heaven, Divinely-commissioned to bestow the blessing.

The Baptist now proceeds, with a noble candor and greatness of soul, and with the strongest emphasis, to declare his inferiority to Christ, and then enlarges on His heavenly mission, concluding by insisting upon the necessity of Faith, in order to obtain "everlasting life."

"Bear me witness,"—i.e., "remember." The occasions on which John had previously borne testimony to Jesus have been already enumerated.

"The friend of the bridegroom," (or "paranymph"),—the bridegroom's "best man,"—a highly honorable post amongst the Jews, the holder of it being, usually, the dearest friend of the 'groom, and having, amongst many

important and delicate duties, to negotiate and arrange the marriage, and to attend closely on the husband during the marriage feast. He preserved his influence after the wedding, and was called in to settle disagreements, &c.

"*Which standeth and heareth him,*"—is supposed to allude to the formal interview which, amongst the Jews, took place between the bride and bridegroom before marriage. The bridegroom was shewn, by the paraump, into a room where the bride was, and the door closed. The brideman, *standing* close without, being able to *hear* what passed, would judge from the manner and tone of the bridegroom whether, or not, he were pleased with the choice made for him, and if he felt reason to think that gratification was thus expressed, would himself *rejoice greatly*.

"*He that hath . . . fulfilled,*"—conveys this sense, "As at a marriage the bridegroom is the principal person, and his brideman willingly cedes to him the preference, and, rejoicing in his acceptance, is content to play an under part, so do I willingly sustain the part of a humble forerunner of Christ," and rejoice that these thousands are flocking to Him.

"*He that hath . . . is the bridegroom,*"—may refer, also, figuratively, to the relation between Christ and the Church, (which is frequently spoken of in the Scriptures as His bride, (see Rev. xix. 7-9). In this sense, the meaning is, "The Church, the bride of the Messiah, belongs to Him: it is, hence, *to be expected*, and *to be desired*, that the people should flock to Him."

"*He must increase,*"—i.e., His *Dispensation* shall eclipse the Old, and His *kingdom*, and His *glory*, shall increase to perfection, (see Is. ix. 7; x. 9).

"*I must decrease.*"—John's *baptism* belonged to the Ceremonial Dispensation, which was to pass away, and his *ministry*, being only preparatory, ceased as soon as Christ was fully established.

"*He that cometh from above,*"—i.e., *Christ*, (see c. viii. 23).

"*Is above all,*"—tantamount to a declaration of Christ's Divinity.

"*Testimony,*"—doctrine.

"*No man . . . testimony.*"—Immense numbers were baptized by John and Jesus, but few of these believed on Him, the rite being to them a mere carnal ordinance.

"*Hath set to his seal*,"—alludes to the custom of signing and sealing documents to make them sure, to acknowledge them as ours, and to pledge ourselves to their being true and binding.

"*He that hath . . . true*,"—i.e., "He who admits this doctrine doth thereby attest the truth of God in the fulfilment of His promises." "The sealing is by the Spirit, through Faith."

"*God is true*,"—Christ is "the truth," (see c. xiv. 6) : therefore, Christ is God !

"*The words of God*," = "the truth, or substance of the Law."

"*Speaketh the words of God*,"—so fulfilling Moses' great prophecy, (see Dent. xviii. 18). Christ Himself confirms this statement of John, (see c. viii. 26, 40).

"*The Spirit*,"—the Holy Spirit. Jesus, though God, yet required, as *Mediator*, to be anointed with the Spirit, so as to be fully qualified for His great Work.

"*By measure*,"—i.e., in a small degree.

"*God giveth . . . unto Him*," (see Col. ii. 9 : Rev. iii. 1).—The allusion is here to the doctrine of the rabbis that the prophets had the gifts of the Spirit only in a small degree, and that even the Law was given "by measure."

When the Spirit was given to Christ, (at His Baptism), it descended upon Him *bodily*, whereas, in the case of the Apostles, on the Day of Pentecost, the form assumed was that of "cloven tongues, like as of fire."

"*The Father loveth the Son*,"—see c. x. 17.

"*Hath given . . . hand*,"—as King, and Judge.

"*Hath everlasting life*,"—i.e., is already in possession of it, eternal life commencing for the soul from the moment of its regeneration.

"*Believeth not*,"—an expression including the ideas of incredulity, and disobedience.

"*Abideth on him*,"—i.e., is his present and permanent lot, (see Ps. vii. 11 : 2 Thess. i. 7, 8, 9).

Christ departs from Judæa, to go into Galilee, and, passing through Samaria, comes to Sychar : His Disciples go into the city to procure

provisions, while He rests by Jacob's Well : He has a long conversation with "a woman of Samaria," who, convinced that He is the Messiah, informs her fellow citizens, who flock to see Jesus : Many of them believe on Him : He is induced to tarry two days at Sychar.

"When therefore the Lord knew how *the Pharisees* had heard that Jesus made and baptized more disciples than John, (though *Jesus himself baptized not*, but his disciples), he left Judæa, and departed again *into Galilee*.

And he must needs go through Samaria.

Then cometh he to a city of Samaria, which is called *Sychar*, near to the *parcel of ground that Jacob gave to his son Joseph*. Now *Jacob's well* was there. Jesus therefore, being wearied with his journey, sat *thus on the well* : and it was about *the sixth hour*.

There cometh a *woman of Samaria* to draw water : Jesus saith unto her, 'Give me to drink.' (For his disciples were gone away unto the city to buy meat). Then saith the woman of Samaria unto him, 'How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for *the Jews have no dealings with the Samaritans*.'

Jesus answered and said unto her, 'If thou knewest *the gift of God*, and who it is that saith to thee, Give me to drink ; *thou wouldest have asked of him*, and he would have given thee *living water*.'

The woman saith unto him, 'Sir, *thou hast nothing to draw with*, and *the well is deep* : from whence then hast thou that living water? *Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle*?'

Jesus answered and said unto her, 'Whosoever drinketh of this water shall thirst again : but whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall be in him a well of water springing up into everlasting life.'

The woman saith unto him, 'Sir, *give me this water, that I thirst not, neither come hither to draw*.'

Jesus saith unto her, 'Go, *call thy husband*, and come hither.'

The woman answered and said, 'I have no husband.' Jesus said unto her, 'Thou hast well said, I have no husband : For *thou hast had five husbands* ; and he whom thou now hast *is not thy husband* : in that saidst thou truly.'

The woman saith unto him, '*Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain ; and ye say, that in Jerusalem is the place where men ought to worship.*'

Jesus saith unto her, 'Woman, believe me, the *hour* cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. *Ye worship ye know not what* : we know what we worship : for *salvation is of the Jews*. But the hour cometh, *and now is*, when the *true worshippers* shall worship the Father in spirit and in truth ; for the Father seeketh such to worship him. God is a Spirit : and they that worship him must worship him in spirit and in truth.'

The woman saith unto him, '*I know that Messiah cometh*, which is called Christ : when he is come, *he will tell us all things.*'

Jesus saith unto her, '*I that speak unto thee am he.*'

And upon this came his disciples, and marvelled that he talked with the woman : yet no man said, '*What seekest thou ? or, Why talkest thou with her ?*'

The woman then left her waterpot, and went her way into the city, and saith to the men, 'Come, see a man, which told me all things that ever I did : *is not this the Christ ?*'

Then they went out of the city, and came unto him.

In the meanwhile his disciples prayed him, saying, 'Master, eat.'

But he said unto them, '*I have meat to eat that ye know not of.*'

Therefore said the disciples one to another, 'Hath any man brought him ought to eat ?'

Jesus saith unto them, '*My meat is to do the will of him that sent me, and to finish his work. Say not ye, "There are yet four months, and then cometh harvest" ? behold, I say unto you, Lift up your eyes, and look on the fields ; for they are white already to harvest. And he that reapeth receiveth*

wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, *One soweth, and another reapeth.* I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.'

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, 'He told me all that ever I did.'

So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; and said unto the woman, 'Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, *the Saviour of the world.*'"

"*The Pharisees,*"—were, evidently, jealous of, and alarmed at, His success.

"*Jesus Himself baptized not,*"—because, had He done so, He would have given John's disciples ground for confounding John's baptism with that which it had been declared that Jesus should administer, *viz., baptism by the Holy Ghost.*

"*Into Galilee,*"—where the Pharisees had less influence.

"*Sychar,*"—the ancient Shechem. It took the latter name from Shechem, son of Hamor. The Jews of Judæa contemptuously nicknamed it *Sychar*, [= *falsehood*, (*i.e.*, *idol-worship*), or *drunkard*].

"*Parcel of ground,*"—rather, "*landed estate,*" "*heritage.*"

"*The parcel of ground . . . Joseph.*"—Jacob bought this land from Hamor, on returning from Padan-Aram to Palestine, (*see* Gen. xxxiii. 18, 19). It was afterwards seized, when Jacob left Shechem, by the Amorites,—recaptured by the patriarch, and *given by him, on his death-bed, as an additional portion, to Joseph,* (*see* Gen. xlviii. 22). Accordingly, in the distribution of the land, it was included in Ephraim.

Joseph was buried in this spot, (*see* Josh. xxiv. 32): his tomb stands near the well.

"*Jacob's Well,*"—dug by him on his "*parcel of ground,*" according to the custom of the patriarchs to sink wells wherever they sojourned,—situated "on the end of a low

spur, or swell, running out from the N.E. base of Gerizim," "the mouth being encumbered by the ruins of a Christian church once built over it." "The width of the bore is about 9 feet, the upper portion built in with neatly dressed and squared stones . . . the lower portion hewn, to all appearance, out of the solid rock." It is occasionally dry, but generally has from 5 to 12 feet of water.

"*On the well*,"—i.e., on the ground beside it, or, on its brink.

"*The sixth hour*,"—would be, by Jewish computation, 12 o'clock, noon, when the day's heat would be at its *maximum*, which would account for Christ's fatigue and thirst. Some authorities, however, consider that John computes time in the same manner that we now do, and that, consequently, "the sixth hour" here means 6 p.m., at which hour, at the season of the year when the incidents of the text occurred, it would be still open day. The latter view is favored by the fact that it was in the evening that women were accustomed to go for water to the wells, and that travellers were used to halt and bait.

"*A woman of Samaria*,"—i.e., of the *province* of Samaria: she belonged to the *city* of Sychar.

"*Meat*,"—food.

"*Dealings*,"—not trade dealings, but friendly associations.

"*The Jews have no dealings . . . Samaritans*,"—

After the second deportation of the Israelites into exile, 721 B.C., their land remained desolate and exposed till 674 B.C., when Esarhaddon, learning its condition, and fearful lest it should be seized by some other state, resolved to repopulate it. Accordingly, he sent thither colonists from Babylonia, Cuthah, Ava, Hamath, Sepharvaim, and other places in his dominions. These foreign settlers intermarried with the Israelitish remnant left in the land, the product being the mixed race of the *Samaritans*, (or *Cuthaeans*).

The Assyrian colonists of Israel began by worshipping their respective idols, according to the places whence they came. Lions, however, owing to the desolate state of the country, swarmed destructively upon them. This infliction they considered to be a punishment from God, as the local deity of Palestine, for their neglecting to serve Him. On intimating this to the king of Assyria, one of the exiled

Jewish priests was sent amongst them to instruct them in the worship of Jehovah. Their religion then assumed a mixed form. They gave the Lord a position amongst their other deities,—“*They feared the Lord, and served their own gods.*”

They continued to practise this mingled system for a considerable period ; but at the time of the return from the Captivity the true religion had gained a considerable ascendancy amongst the Samaritans.

On the return of the Jews from the Captivity, the Samaritans asked permission to be allowed to aid in building the new Temple at Jerusalem. They were refused, (as not being pure Jews, and as being still tinctured with idolatry), and thereupon became “enemies” to the Jews. They succeeded in hindering the work, and, finally, procured a decree from Pseudo-Smerdis forbidding any further building at Jerusalem. Under Darius Hystaspes however, the Temple was recommenced and finished, the prohibition being withdrawn. Afterwards, under Nehemiah the Samaritans did their best to prevent the building of the walls of Jerusalem ; but failed.

Manasseh, younger son of Johanan, the high-priest, married the daughter of Sanballat, Nehemiah’s adversary. The elders deciding that he must either put away his wife, or be thrust out from the priesthood, Manasseh, unwilling for a divorce, repaired to Samaria, to his father-in-law, at whose suggestion a temple, of which Manasseh became the first high-priest, was erected on Mount Gerizim, which the Samaritans held to be the proper place for sacrifice, because they believed Joshua had there built his first altar.

Thenceforth, Samaria became the refuge of large numbers of malcontent Jews, and the animosity between the two peoples grew keener than ever, being exacerbated by the controversy as to which of them possessed the true seat of national worship.

The fame of the Samaritans was afterwards destroyed by John Hyrcanus. Herod built them a new temple in Samaria, which they refused to use, cleaving to Gerizim as the proper place for worship.

By the time of Christ, the Samaritans had completely abandoned idolatry and adopted the Mosaic system, with, however, these differences :—

1. Of the Scriptures, they accepted *only the Pentateuch*.
2. They celebrated the Passover *on Gerizim*.
3. They believed in Messiah's coming; *not as a great King and Conqueror*, however, but *as a Peacemaker, a Restorer of the glory of the holy Law on Mount Gerizim, and a great Teacher, who would unite by his doctrine all nations in one common service to Jehovah*.

The feud between the Jews and the Samaritans had, at the period of our Lord, ripened into the bitterest hostility:—

The Jews taunted their foes with being "Cuthites," "strangers from Assyria," and sneeringly designated them "proselytes of the lions,"—declared that they worshipped the idol-images which Jacob had formerly buried under the "oak" of Shechem,—cursed them openly in their synagogues,—refused to accept their testimony in law-suits, &c.,—believed that to entertain one of them was to lay up certain judgment hereafter for the host, and that to taste their food was equivalent to eating swine's flesh,—in travelling from Galilee to Judæa generally made a round *viâ* Persæa,—would not receive any of them as proselytes,—and denied their having any part in the Resurrection.

The Samaritans refused to entertain Jews going up to the feasts at Jerusalem, and frequently lay in wait for, robbed, and murdered, them,—and on one occasion defiled the Temple by scattering human bones on its floor.

In the New Testament we find the following illustrations, besides that in the text, of the differences between the two peoples:—

Luke ix. 51-56,—(shewing the inhospitality of the Samaritans to Jewish pilgrims, and also the bitter hatred of the Jews towards *them*).

Luke x. 30-35.—The parable of *The Good Samaritan*,—(illustrating the practice of the Samaritans to rob and murder Jewish travellers, and the hostility of the two nations, Christ choosing a Samaritan as the helper of the sufferer in order to magnify the charity of the act).

John viii. 48,—spoken to Jesus by the Pharisees, when He had told them they were the children of the Evil One,—(shewing the fiendish hatred and contempt of the Jews towards their neighbours, "Samaritan" being evidently

the worst epithet they could command, wherewith to brand the Saviour).

The Samaritans have now dwindled down to a few families, who dwell at Shechem, (Nablous),—possess a MS. copy of the Law,—and believe those doctrines, and practise those rules, which have been previously described.

"The gift of God,"—the Holy Spirit.

"Thou wouldst have asked,"—as invited to do, (see Is. lv. 1).

"Living water,"—i.e., *"running water,"* as opposed to *stagnant, dead, water*: Christ refers here to the purifying, refreshing, and sustaining, influence of the Holy Spirit. It is common in Scripture to liken to spring water what-ever blesses or benefits men, (see Jer. ii. 13).

"Thou hast nothing to draw with,"—i.e., no pitcher: there was, doubtless, a rope, or some other suitable means of lowering vessels down to the water.

"The well is deep,"—being even now, though much choked, about 75 feet deep.

The woman understood Christ's words literally, as though He meant that He would draw the *"living water,"* of which He spoke, from Jacob's well,—whereas, Our Lord was, according to His custom, taking spiritual similitudes from things corporeal, and at hand.

"Art thou greater . . . cattle"?—refers to Christ's declaration, *"If thou knewest . . . living water,"* and means, *"It was good enough for our ancestor Jacob, who himself drank of it, &c. ; which he would not have done if he had known a better. If thou canst shew us a better, thou wilt, in that respect, be greater than Jacob."*

"Our father Jacob."—The Samaritans were punctilious in claiming ancestry with Abraham, &c. This woman evidently believed, or wished to have it believed, that she was descended from Jacob through Ephraim, to whose territory, as has been stated, Jacob's well belonged. But it seems clear that the whole of the seed of Ephraim had been scattered amongst the Gentiles, (see Jer. vii. 15). At any rate, neither this woman, nor any other Samaritan, could claim direct and pure descent from any one of the tribes of Israel.

"Children,"—i.e., *family* in general, including servants.

"The water that I shall give him,"—the Spirit of regeneration, and all attendant and consequent blessings.

"*Shall never thirst*,"—i.e., shall never more have anything to desire, spiritually, for time or eternity.

"*Sir! . . . draw*."—The woman still takes Christ's words literally.

"*Call thy husband*."—Before advancing further in His teaching, in response to the woman's earnest request, "Give me," &c., Christ proceeds to shew her that He is acquainted with her life, and thus to convince her that He is qualified and authorized to teach her.

"*Thou hast had five husbands*,"—who may have died, or divorced the woman. Divorce was shamefully common at this time.

"*Is not thy husband*."—It does not appear whether Christ means, by this, that she was living in adultery, or that, having been divorced unjustly, the man with whom she was then living was, though formally married to her, not really her husband.

"*Sir! . . . prophet*."—The knowledge of her domestic life possessed by a stranger the woman knew could come by Divine revelation only, whence she justly inferred that Christ must be a prophet, (though, of course, having no notion of His being anything "more than a prophet"), and, as such, a proper authority to decide the question disputed between Jews and Samaritans as to whether the Temple at Jerusalem, or Mount Gerizim, was the proper place for national worship.

"*Our fathers*,"—her Samaritan ancestors; and, also, according to Samaritan belief, the patriarchs Abraham, (see Gen. xii. 6, 7), and Jacob, (see Gen. xxxiii. 18-20), and Joshua, (see Josh. viii. 30-35).

"*This mountain*,"—Gerizim. It will be remarked that in the preceding quotation from *Joshua*, (as well as in Deut. xxvii., wherein instructions are given by Moses as to the matter), *Ebal* is named as the site of Joshua's altar. The Samaritans insisted upon this being an error, and maintained that the altar was erected on *Gerizim*.

"*Ye say*,"—i.e., "you Jews say."

"*Hour*,"—i.e., time.

"*Ye worship . . . what*,"—for they rejected the prophets, and, of course, all that the prophets had declared respecting the true God, and the Messiah.

"*Salvation is of the Jews*,"—since Christ, the Saviour of the world, was a Jew, and by His disciples, who

were Jews, was the Gospel of salvation carried to the Gentiles.

"*And now is*,"—i.e., "is close at hand": the Old Dispensation was about to pass away, and the New to commence, (at Christ's death). The words may, also, be taken, literally, for, already, when Christ spake, worship in spirit and truth, irrespective of place, was possible for those believing on Him.

"*True worshippers*,"—i.e., those who worship with the heart,—not mere formalists!

"*In truth*,"—"not through the medium of types and shadows; not by means of sacrifices and bloody offerings . . . 'a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience,' (Heb. ix. 9); but in the *true* way of direct access to God through Jesus Christ. 'For Christ is not entered into the holy places made with hands, which are the figures of the *true*; but into heaven itself, now to appear in the presence of God for us,' (Heb. ix. 24).

"*I know . . . cometh*,"—accepting the Pentateuch, the Samaritans believed the Messiah would come, though, rejecting the Prophets, they knew not in what character He would appear.

"*He will tell us all things*,"—Christ having decided the woman's question, as to the proper seat of national worship, in favor of the Jews, the woman was, evidently, not satisfied, and here intimates her disposition to leave the question, for final decision, to the Messiah.

"*Will tell us all things*,"—words exemplifying the belief of the Samaritans that Christ's great mission would be that of a Teacher.

"*I am He*,"—i.e., "I am the Messiah."

"*Marvelled*,"—because Christ was talking to

1. A Samaritan.
2. A woman, the rabbis holding it to be highly indecorous to converse publicly with any female,—even a wife, daughter, or sister!

"*What seekest thou*"?—"What is your business"?

"*What seekest . . . with her*"?—i.e., no one asked the woman, "What seekest thou"? and no one asked Christ, "Why talkest thou with her"?

"*Is not this the Christ*"?—"Is this the Christ, or not"? It is

a question proposed for the consideration of the woman's fellow-citizens, not a distinct affirmative assertion by her that he to whom she had been talking *was* the Messiah.

"*Meat that ye know not of,*"—i.e., hidden spiritual enjoyments. In Scripture, and in the rabbis, anything by which one is supported, refreshed, or pleased, is termed "*meat,*" (i.e., food).

"*My meat . . . work.*"—Christ here explains His previous statement. His great work and pleasure was to do the will and accomplish the work, (i.e., the salvation of men), of His Father. This He had been doing in His converse with the woman of Samaria, and thence, though weary and parched, He had derived full spiritual satisfaction and joy.

"*Finish,*"—accomplish. Christ finished His Father's work on the cross.

"*There are yet . . . cometh harvest*"?—The allusion is to a common proverb meaning that from the moment of the seed being sown to the commencement of the harvest was, (in Palestine), 4 months.

"*The fields are white . . . to harvest.*"—It was, when Our Lord spoke these words, almost harvest-time, and the crops in the fields around were "white to harvest"; from this circumstance Christ, as usual with Him, draws a striking similitude.

"*There are yet . . . to harvest.*"—Christ means, "The period ensuing between natural sowing and reaping is four months; but the seed I have sown in this woman is going to produce an immediate harvest, for lo! she is returning from the city with a host of her fellow-citizens, numbers of whom will believe." Our Lord intended, also, by these words, to encourage and stimulate His disciples, by shewing them that the soul-fields of the people were ripe for the Gospel sickle. (Read here Matt. ix. 36: Luke x. 2.)

"*Reapeth,*"—i.e., does any kind of harvest work.

"*He that . . . together.*" = "As the agricultural labourer receives his wages, whether for ploughing and sowing, or for reaping and gathering the corn, so shall ye receive your reward for gathering men into the kingdom of God; and whether your labour be only preparatory, or such as consummates the spiritual harvest, ye shall alike be blessed with an ample recompense."

"*Gathereth eternal,*"—i.e., converts souls, who shall inherit eternal life.

"Onesoweth, and another reapeth."—The application is that Moses, the Prophets, and John the Baptist, sowed,—Christ, His Apostles, and His servants in all ages since, have reaped: so now, *e.g.*, the mother, or the Sunday-school teacher, sows,—the minister reaps. But sower shall be rewarded equally with reaper.

"The Saviour of the world,"—not of the Jews only: the Samaritans thus formed a juster conception of Christ than the Jews possessed. Doubtless, during the two days He had fully explained to them the true purpose of His coming.

(A rich harvest was afterwards reaped at Samaria, by Philip the Deacon, and Peter and John preached in many of the Samaritan villages,—see Acts viii. 1-25).

Christ proceeds from Sychar into Galilee, and again visits Cana: He heals a Nobleman's Son, at Capernaum.

(c. iv. 43-end).

"Now after *two days* he departed thence, and went into Galilee. (*For Jesus himself testified, that a prophet hath no honour in his own country*).

Then when he was come into Galilee, the Galilæans *received him*, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. So Jesus came again into Cana of Galilee, where he made the water wine.

And there was a certain *nobleman* whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he *went* unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, *'Except ye see signs and wonders, ye will not believe.'* The nobleman saith unto him, 'Sir, come down ere my child die.' Jesus saith unto him, *'Go thy way; thy son liveth.'* And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, *'Thy son liveth.'* Then enquired he of them the hour when he began to amend. And they said unto him, *'Yesterday at the seventh hour the fever left him.'* So the father knew

that it was at the same hour, in the which Jesus said unto him, 'Thy son liveth': and himself believed, and his whole house.

This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee."

"Two days,"—spent at Sychar.

"Jesus himself country."—Christ twice testified thus—on the occasion of two distinct visits to Nazareth, (see Luke iv. 24: Matt. xiii. 57).

"For Jesus country,"—indicates the reason of Christ's delaying his departure into Galilee, viz.,—to allow time for those Galilæans who had seen His miracles in Jerusalem to return into their own country, and prepare the people to receive him favorably.

"Received him,"—i.e., favorably,—“as a messenger of God."

"Nobleman,"—rather, (as in margin), "ruler," i.e., "courtier": he is supposed to have been Herod's steward, Chuza, whose wife afterwards ministered to Our Lord, (see Luke viii. 3).

"Went,"—to Cana, where Christ was: the distance thence to Capernaum was about 13 miles.

"Except ye see . . . believe,"—a rebuke to the ruler, who considered it necessary for Christ to go in person to hear his son, thus limiting His power of healing to His bodily presence, and so displaying want of faith,—and a reproof to the Galilæans, also. The Samaritans had believed without seeing any "sign" wrought, but the Galilæans, although they had witnessed numerous miracles wrought by Him, would not believe unless they continually saw "signs and wonders" at His hand.

"Go thy way."—Christ chose to perform the miracle without being present in order to shew the father that He could do more than he had believed He could, and, also, "to remove any want of faith in the bystanders."

"Go liveth."—So Christ spoke to the centurion, whose servant he healed, (see Matt. viii. 13), and to the Syro-Phœnician woman, from whose daughter he cast out a devil, (see Matt. xv. 28).

"Liveth,"—i.e., "shall recover,"—"be restored to health."

"Liveth,"—"has recovered,"—"is restored to health."

"*Yesterday*,"—It would, hence, appear that the ruler stayed a night at Cana.

"*The seventh hour*,"—Taking John's computation of time as identical with our own, this would be 7 a.m., or 7 p.m.,—probably the latter.

"*Left him*,"—instantaneously and entirely,—at the moment of Christ's uttering the words, "go," &c.

"*It was at the same hour*,"—as in the cases of the centurion's servant, and the daughter of the Syro-Phœnician woman.

"*Believed*,"—i.e., fully : all his doubts were removed, and He became a disciple of Our Lord.

"*House*,"—household.

"*The second . . . did*,"—i.e., the second miracle which He had done at Cana, the first being the Turning of the Water into Wine.

From this point up to the commencement of "Period II.," there is a wide *hiatus* in St. John's Gospel, the matters omitted by him being as follows :—

1. Christ visits Nazareth,—teaches in the Synagogue, on the sabbath,—and is rejected, with an attempt to kill Him.

2. He chooses Capernaum as His place of abode, and commences preaching "the gospel of the kingdom" publicly.

3. He calls Simon, Andrew, James, and John, at the Sea of Galilee.

4. On a certain Sabbath, He teaches in the Synagogue of Capernaum, and there casts out a devil,—heals Simon's "wife's mother" of fever,—and works divers other miracles.

5. The next day, after praying in "a solitary place," He, attended by His disciples, sets out on His first general circuit of Galilee, teaching and working miracles of healing and dispossession everywhere.

6. The sermon on the Mount, (towards the close of the circuit).

7. He teaches the people from a ship on the Sea of Galilee : the (First) Miraculous Draught of Fishes ; Simon, Andrew, James, and John, are finally called, forsake all, and follow Jesus.

8. He heals a leper, (near Chorazin), and to escape the

consequent publicity returns to a desert place, and there spends some time in prayer.

9. He returns to Capernaum, and there heals a man sick of the palsy,—again teaches by the sea-side,—calls Levi, and is entertained in his house, where He answers the Pharisees as to why He ate with publicans and sinners, and why His disciples did not fast.

It will be observed that the matters omitted are connected with Christ's ministry in Galilee, the narrative of which, as has been already stated, is almost entirely confined to the first three of the Evangelists.

PERIOD II. THE SECOND YEAR OF CHRIST'S MINISTRY.

(A.D. 28—29.)

Christ goes up to Jerusalem to His Second Passover: He heals the Impotent Man, at the Pool of Bethesda, on the Sabbath, whence the Jews go about to kill Him; He discourses to them of His Oneness with the Father, His Life-Giving and Judging Power, and the Proofs of His Messiahship, (*viz.*, John's testimony, His "works," the Father's witness, and the Scriptures): He rebukes the Jews for their unbelief.

(c. v.)

"After this there was a feast of the Jews; and Jesus went up to Jerusalem.

Now there is at Jerusalem by the *sheep market* a pool, which is called in the Hebrew tongue *Bethesda*, having *five porches*. In these lay a great multitude of *impotent* folk, of blind, *halt*, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there,

which had *an infirmity* thirty and eight years. When Jesus saw him lie, and *knew* that he had been now a long time in that case, he saith unto him, '*Wilt thou be made whole?*' The impotent man answered him, 'Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.' Jesus saith unto him, '*Rise, take up thy bed, and walk.*' And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

The Jews therefore said unto him that was cured, '*It is the sabbath day: it is not lawful for thee to carry thy bed.*' He answered them, 'He that made me whole, the same said unto me, Take up thy bed and walk.' Then asked they him, 'What man is that which said unto thee, Take up thy bed, and walk?' And he that was healed wist not who it was: for Jesus had *conveyed himself away, a multitude being in that place.*

Afterwards Jesus findeth him *in the temple*, and said unto him, 'Behold, thou art made whole: *sin no more, lest a worse thing come unto thee.*'

The man departed, and told *the Jews* that it was Jesus, which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

But Jesus answered them, '*My Father worketh hitherto, and I work.*'

Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was *his Father*, making himself equal with God.

Then answered Jesus and said unto them, 'Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, *these also* doeth the Son *likewise*. For the Father loveth the Son, and *sheweth him* all things that himself doeth: and he will shew him *greater works than these*, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; *even so the Son quickeneth* whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: *that all men should honour the Son, even as they honour the Father.* He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that *heareth my word*,

and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, *The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.* For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. *I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.* If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believed not. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

"A feast of the Jews,"—generally allowed to have been

the Passover,—the Second which occurred during Our Lord's Ministry. Many authorities, however, consider it to have been

The Feast of Purim, or Lots, (from the Heb. *pur* = a lot),—instituted to commemorate the preservation of the Jews from the massacre which Haman had prepared for them, in revenge for the slighting way in which he was treated by Mordecai, uncle of Queen Esther, (*read* Esther iii.). Employing her influence with Ahasuerus, (Xerxes), she succeeded in frustrating the vile plot: Mordecai was raised to the highest honors,—Haman and his 10 sons were hanged,—and a second edict was issued empowering the Jews to resist their enemies, which they did, and slew of them 800 at Susa, (on Adar 13 and 14), and 75,000 in the several provinces, (on Adar 13 only). Mordecai then ordered the perpetual celebration of the Feast of Purim, so called because Haman had drawn *lots* to fix the day of massacre, (*read* Esther ix.).

The festival, preceded by a day of fasting, was, and is, kept on the 14th and 15th of Adar, (the 6th month of the Civil Year), "as the days wherein the Jews rested from their enemies." The celebration commences by attendance at the synagogue, where the Book of Esther is read, the congregation crying out at the recurrence of Haman's name, "Let his name be blotted out, let the name of the ungodly perish." The rest of the two days is a time "of feasting and joy, and of sending portions one to another, and gifts to the poor."

(*N.B.*—*The Student is recommended to regard the "feast" in the text as a Passover: an account of Purim has, however, been given, (and must be got up), because an examiner may hold a different opinion from the author, and so frame a question on the subject as to call for a knowledge of the Feast of Lots*).

"*Sheep-market*,"—rather, (as in margin), "*sheep-gate*,"—through which it was customary for sheep for the sacrifices to enter the city: it was rebuilt after the return from Babylon, (*see* Neh. iii. 1).

"*Pool*,"—denotes, also, "*lake*," "*fish-pond*," "*bath*," (which is, probably, the proper word in this case), and includes the buildings surrounding the water.

"*Bethesda*" = *house of mercy*,—so called from the healing virtue of its waters. Two theories exist as to the position of the Pool of Bethesda:—

1. That it was just inside the city-wall, on the E.,—close to the present *St. Stephen's Gate*. There is here a deep, dry, excavation, lying along the outside of the northern wall of the harem enclosure, of which its southern side actually forms part. Its dimensions, in feet, are,—length, 360; breadth, 130; depth, 75, besides the downward extent of a thick mass of rubbish.

2. That it is represented by the *Fountain of the Virgin*, on the W. side of the Valley of Jehoshaphat, and communicating, by a subterranean passage of 1750 feet, with the *Fountain of Siloam*.

The Student must choose for himself which theory he will accept.

"*Five porches*,"—"cloisters,"—"covered walks, to screen from excessive heat." On the S.W. of the excavation near *St. Stephen's Gate*, of which mention has been made, there are "two lofty arched vaults," which are regarded by those who look upon this as the site of the Pool of Bethesda as being the remains of the "porches" of the text.

"*Impotent*,"—sick, weakened and worn by disease.

"*Halt*,"—halting,—limping,—lame.

"*An angel went down*,"—not visibly, of course: the "meaning is that God had endued the pool with a preternatural healing quality, and, in the communication of it, employed one of his 'ministering spirits.'"

"*At a certain season*,"—i.e., at uncertain, unknown, periods.

"*Troubled*,"—disturbed (visibly).

"*An angel . . . troubled the water*."—It is a remarkable fact that at uncertain intervals, varying from twice or thrice a day, to once in two or three days (in summer), the water in the *Fountain of the Virgin* rises suddenly, *boiling up* from under the steps! This is, (justly), regarded by the favorers of this fountain being the Pool of Bethesda as strong evidence on their behalf.

Nor does the fact that this rise is perfectly natural at all contradict the statement that "an angel went down," &c., which may mean, not that the rise was caused by the heavenly messenger, but that he communicated the healing virtue to the waters just at the particular moment of their bubbling up.

"*An infirmity*,"—generally supposed to have been *paralysis*.

"*Knew*,"—either was aware of the fact as the Omniscient One,—or, perhaps, had asked the man how long he had been paralyzed: in this case "*knew*" = "*learned*."

"*Wilt thou*?" = "*dost thou wish*?"

"*Bed*,"—*pallet*, or, *rug*.

"*Take up . . . walk*,"—to attest the reality and completeness of the cure: Christ usually accompanied His miracles by some convincing proof of their genuineness. (See, here, Matt. ix. 6).

"*It is . . . thy bed*,"—The Pharisaic interpreters of the Law held it to be a most grievous breach of the sanctity of the sabbath to carry any burden on that day. They drew this notion from Jer. xvii. 21, which, however, refers to avoidable labor. Works of necessity, (see Matt. xii. 1-8), and works of mercy, (e.g., the instance in the text), are sanctioned by Our Lord on the sabbath. (See, also, Matt. xii. 9-13).

"*Conveyed himself away*,"—rather "*glided away*,"—perhaps miraculously.

"*A multitude . . . place*,"—margin, "*from the multitude that was . . . place*."

"*In the Temple*,"—whither, doubtless, he went to worship, and return thanks,—a very proper and hopeful step!

"*Sin no more*,"—an expression which seems to intimate that the man's disease had resulted from vice, (probably, drunkenness). The words, however, will bear, and, doubtless, were intended by Christ to have, a wider meaning,—to refer to sin generally. It was in this double sense He used them to the woman taken in adultery, (see c. viii. 11).

"*A worse thing*,"—in a special sense, a worse attack of paralysis,—in a general sense, everlasting suffering.

"*The Jews*,"—the leading Jews, or the Sanhedrin.

"*My Father work*,"—should be, "*My Father is working until now*," (i.e., is continually working): "*I also work*."

"*Worketh*,"—refers to God's operation "as displayed in the preservation and governance of all parts of His creation."

"*Hitherto*," (i.e., "*till now*"),—expresses the perpetuity of God's operations in preserving and governing all created things.

"*And I work*,"—i.e., "I have an equal right and power with the Father to work continually, (on the sabbath,—as

well as on other days), for the preservation and governance of all created things." There is here an emphatic implication, by Him, of "equality with the Father, and, consequently, essential Divinity." In fact, He declares that it was as God that he healed the Impotent Man. "He puts His Own work of power, in the miraculous cure which He had effected, on the same footing of consideration as the works of the Deity in the conservation and government of the universe."

"*His Father*,"—i.e., *peculiarly* His Father.

"*These also*,"—i.e., the same things: every Divine operation is the Son's as much as the Father's.

"*Likewise*,"—"with the same authority, liberty, and wisdom; the same energy and efficacy."

"*Sheweth him*,"—as One with Himself in essence, and, therefore, in counsel, (see c. i. 18: Gen. i. 26: Rev. i. 1).

"*Greater works than these*,"—e.g., the raising of the dead, a miracle which Christ had not yet accomplished; His Own Resurrection; and the descent of the Holy Spirit.

"*Quickeneth*," = *gives life*. "*Quick*," (from A.S. *cwic*), in old English = *living*: e.g., "the quick and the dead"; *quick-lime*; *quick-set* hedge.

"*Even so*,"—"in the same manner; by the same authority and power."

"*The Son quickeneth . . . will*,"—refers to

1. The miracles of resurrection which he was to work, (e.g., in the cases of Lazarus, and the son of the Widow of Nain).

2. The general Resurrection.

3. The quickening of the "dead in trespasses and sins," and the bestowal upon them of eternal life, (see Eph. ii. 1, 5).

"*Hath committed . . . unto the Son*,"—i.e., has appointed Him to judge the dead when they are raised, (see Acts xvii. 31). Of course, the distinction here made between the Father and the Son refers to their *Persons*: God will judge the world, in the *Person* of the Son.

"*Even as*,"—with the same and equal honor.

"*That all men . . . the Father*,"—a distinct declaration of the sameness and equality of the Godhead of the Father and the Son.

"*Honoreth not the Son*,"—i.e., does not believe on Him, and pay him due homage as God.

"*Honoreth not the Father*,"—i.e., does not obey the

Father, or worship Him, for, since the Godhead consists of the three Persons of Father, Son, and Holy Ghost, he who withholds honor from one of these withholds it from all.

"*Heareth*,"—i.e., hears *believingly and receptively*.

"*Word*,"—doctrine.

"*Him that sent me*,"—i.e., the Father, (see c. iii. 17)

"*The hour shall live*,"—has the same threefold reference as "*The Son quickeneth . . . will*."

"*And now is*,"—i.e., "*is close at hand*."—The first case of Christ's raising from the dead, *viz.*, that of the son of the Widow of Nain, took place not long after this discourse. With regard to the "dead in trespasses and sins," the words "now is" may be taken literally, for, already, those who believingly heard Christ's "word" were quickened unto life eternal.

"*Judgment*,"—i.e., the judgment of condemnation.

"*To execute judgment*,"—i.e., to carry out the judicial sentence pronounced by Him upon the ungodly, (see 2 Thess. i. 8 : Jude 15).

"*Because He is the Son of man*,"—and, therefore,

1. He has, by becoming our Saviour, won the right to judge us.

2. We can stand in His presence,—which we could not do were God, unveiled in humanity, to be our Judge.

3. As He has been "tempted in all points like as we are," and is "touched with the feeling of our infirmities," He will be able to weigh justly and mercifully our motives and actions.

Previously, a second reason for Christ's being our Judge has been assigned, *viz.*, "That all men should honor the Son, even as they honor the Father."

"*All that are . . . damnation*,"—(see Dan. xii. 2 : Matt. xxv. 31-46 : 2 Cor. v. 10 : Rev. xx. 12-15).

"*I can . . . sent me*,"—"Our Lord here repeats His declaration of the entire coincidence of design and operation between the Father and the Son ; and thence deduces an argument for the justice of His judgment. It was impossible He should do anything in His work, as Mediator, or as Judge, from any motive, to any end, or by any power, different from those of the Father. And, (as a reason why His judgment is just), He is not, as human judges sometimes are, influenced by any private interest or selfish views. He came not to aggrandize Himself, but

to do the will of His Father. Thus, what is done by Christ, being done with the full concurrence of the Father, cannot but be just."

"*True*,"—i.e., *trustworthy*.

"*If I bear . . . not true*,"—i.e., "Were I *alone*, (and none other besides), to bear testimony to Myself, My testimony would not be trustworthy."

"*There is another . . . me*,"—viz., the Father.

"*I receive not . . . saved*,"—i.e., "though I need not *human* testimony, yet I urge *you*, who regarded John as a true prophet, 'a burning and a shining light,' to accept his testimony, and believe on me."

"*A burning . . . light*,"—should be, "*the burning . . . light*,"—i.e., *the* light of his generation, until Christ came. The Jews termed anyone "famous for light or knowledge," "*a candle*," "*the candle of the Law*," "*the lamp of light*."

"*But I have . . . of John*,"—Christ now proceeds to shew why He does not require *human* testimony, even that of John,—viz., because He has the testimony of

1. His works.
2. The Father.
3. The Prophets.

"*Works*,"—especially miracles.

"*The same works*,"—rather, "*the very works*."

"*And the Father . . . of me*,"—on occasion of :—

1. His baptism, (*see* Matt. iii. 17).
2. His Transfiguration, (*see* Matt. xvii. 5).
3. His praying, when certain Greeks desired to see Him, (*see* c. xii. 28).

"*Ye have neither . . . shape*,"—is a reproof of the Jews for their wilful blindness to the evidence that Jesus was the Messiah: the force of the passage is, "You have not listened to His voice, nor been disposed to pay attention to His appearance."

"*Ye have not . . . in you*,"—God having foretold the Messiah, and borne testimony to Christ's being He, the rejection of Him by the Jews proved that they regarded not God's "word."

"*Whom He hath sent*,"—i.e., Christ.

"*Search*,"—The original signifies, "*Search diligently, earnestly, with eager anxiety*."

"*Search the Scriptures*,"—to learn whether or not He

was the Messiah: He means, "No longer be deceived by the rabbinical teachings concerning the Messiah: search the scriptures of the Old Testament for yourselves," (which the rabbis forbade), "and see whether I do not fulfil what is therein predicted of the Christ." (See Acts xvii. 10-12).

"*In them ye think life,*"—since in them was the Law, obedience to which they believed was all that was necessary to them, as children of Abraham, in order to "enter into life."

"*I receive . . . men,*"—i.e., "I seek not human applause, but God's glory."

"*But I know . . . in you.*"—Christ means that the reason of their rejection of Him is their being without "the first great principle of religion," "the love of God."

"*I am come in my Father's name,*"—i.e., "I need not human glory, because I come unto you with Divine authority,"—gives the reason of His not seeking human applause.

"*In his own name,*"—i.e., with mere human authority.

"*I am come . . . ye will receive,*"—fulfilled to the letter during the final siege of Jerusalem, when many false Christs, (e.g., Barchochebas), arose, and, because they professed to be the kind of Messiah that the Jews' prejudices, expectations, and wishes, led them to expect, were followed very numerously. In this, the Jews displayed the grossest credulity: Christ came, offering ample evidence that He was the Christ, but was rejected because he did not fulfil their expectations and flatter their prejudices: the impostors offered no evidence, (came in their own name), and, yet, were greedily accepted.

"*I will accuse.*"—"I" is here emphatic: Christ alludes to their accusing Him of breaking the Sabbath.

"*Do not think . . . ye trust.*"—i.e., "I" need not accuse you: you have a sufficient accuser already,—Moses.

"*In whom ye trust,*"—as far as the mere Law was concerned.

"*Moses,*"—i.e., the writings of Moses,—the Pentateuch.

"*Had ye believed Moses,*"—i.e., believed Him fully and really.

"*He wrote of me,*"—under various types and figures, and, specially, as:—

1. Abraham's, Isaac's, and Jacob's, "seed," in whom "all the nations of the earth" should "be blessed."

2. The Shiloh.

3. The prophet, like unto himself, whom God should raise up, (*see* Deut. xviii. 15, 18). It is to this passage that Christ here more particularly refers. Besides thus distinctly foretelling the coming of the Messiah as a great prophet, Moses, (*see* v. 22), points out how He was to be recognized, if true, or detected, if false. Jesus had actually and repeatedly offered the evidence here specified of His being what he professed to be, and yet, in the face of Moses' plain direction, the Jews *would* not believe.

"If ye believe . . . words"?—*see*, also, Luke xvi. 29-31.

The incident of healing the Impotent Man forms a most important epoch in Our Lord's career, since it elicited "the first symptoms of" open "hostility on the part of the authorities at Jerusalem."

There ensues here another considerable *hiatus* in this Gospel, the following matters being omitted :—

1. The disciples pluck corn on the Sabbath, and are therefore accused by the Pharisees : Christ defends them, —near Jerusalem.

2. At Capernaum, on another Sabbath, Christ heals a man with a withered hand, in a synagogue : the Pharisees conspire with the Herodians to put Him to death.

3. Christ withdraws to the Sea of Galilee, and, attended by His disciples and the multitude, begins a partial circuit of that part of it bordering on Galilee,—working miracles, and teaching, occasionally, from a ship.

4. Just before returning to Capernaum, Christ spends a night in prayer upon a certain mountain : in the morning, He ordains twelve of his disciples to be apostles : He descends the mountain to heal, and there, in the hearing of the multitude, delivers a discourse to His disciples.

5. Christ enters Capernaum, and heals a centurion's servant.

6. The next day, Christ departs to Nain, where he raises a widow's only son from the dead. John, hearing of the miracle, sends two of His disciples to question Jesus as to His Messiahship : He answers by referring to His miracles and preaching, and then discourses of John and other subjects arising therefrom. The same day, He eats bread in the house of a Pharisee, and is there anointed by a woman "who was a sinner."

7. Christ sets out on a second general circuit of Galilee, which being ended, He returns to Capernaum. The multitudes again resort to Him, hearing of which, His relations go forth to restrain Him.

8. Christ cures a blind and dumb demoniac; the Pharisees ascribe the miracle to Satan, and demand of Him a sign. His relations arrive: He states who really *are* His relations,—at Capernaum.

9. The same day, Christ goes to the Sea of Galilee, and, from a ship, begins to teach in parables "the mysteries of the kingdom of heaven": He tells the disciples why He thus teaches. He interprets to them, in private, the first two of the five parables, and delivers three more. His relations again attempt to see Him, with the same result as before,—at Capernaum.

10. On the evening of the same day, Christ orders the disciples to cross the Sea: a scribe and another disciple follow Him: He calms a storm on the Lake.

11. Christ casts devils out of two Gaderene demoniacs: the people of the place and vicinity beg Him to depart thence: He returns to Capernaum.

12. The Pharisees murmur at Christ's sitting at meat with publicans and sinners: He replies to them, and, also, to John's disciples, who enquire why *His* disciples do not fast. He heals Jairus's daughter, a woman with an issue of blood, two blind men, and a dumb demoniac: the Pharisees blaspheme,—at Capernaum.

13. Christ again visits Nazareth, and is again rejected.

14. Christ makes a third general circuit of Galilee.

15. The Twelve are sent out, two together, to teach and preach, and work miracles.—Christ, also, departs on a second partial circuit of Galilee.

16. Herod hears of Christ: account of John the Baptist's death. The apostles return with an account of their mission.

It will be noticed that these matters, like those in the last *hiatus* mentioned, are connected with Christ's ministry in Galilee.

Christ, with the apostles, crosses the Sea of Galilee from Capernaum to the desert of Bethsaida, (in Decapolis), and there feeds "5000 men, besides women and children."

(c. vi. 1-14).

"After these things *Jesus went over the Sea of Galilee*, which is the Sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And *the passover*, a feast of the Jews, was nigh.

When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, 'Whence shall we buy bread, that these may eat?' And this he said to *prove* him : for he himself knew what he would do. Philip answered him, '*Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.*' One of his disciples, Andrew, Simon Peter's brother, saith unto him, 'There is a lad here, which hath five *barley* loaves, and two small fishes : but what are they among so many?' And Jesus said, 'Make the men sit down.' Now there was much grass in the place. So *the men sat down*, in number about five thousand. And Jesus took the loaves : and when he *had given thanks*, he distributed to the disciples, and the disciples to them that were set down ; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, '*Gather up the fragments that remain, that nothing be lost.*' Therefore they gathered them together, and filled *twelve baskets* with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

Then those men, when they had seen the miracle that Jesus did, said, 'This is of a truth *that prophet* that should come into the world.'

This crossing of the Lake, and the Feeding of the Five Thousand, are narrated by all the Evangelists, this being the first instance of the four thus uniting to record the same incidents. John gives them, (as before stated), although they did not occur in Judæa, because they are connected with Christ's following discourse.

The main differences in the accounts are as follows :—

Matthew, Mark, and Luke, state that it was to a desert place that Christ went,—Luke, that this place belonged to the city of Bethsaida,—and John, alone, that Christ “went over the Sea of Galilee.”

Matthew, and Mark, mention that the multitude followed Christ on foot, (i.e., by land), out of all the neighbouring cities. John, alone, assigns as the reason for the multitude following that “they saw His miracles.”

Matthew, and Mark, say that when Christ went forth and saw the multitude, He was moved with compassion toward them.

Mark, and Luke, record that He then proceeded to teach them,—Matthew, and Luke, that He also healed.

John alone mentions that

1. *Christ went up a mountain, &c.*
2. *The Passover was at hand.*

Matthew, Mark, and Luke, state that, as evening came on, the Apostles went to Christ, and asked Him to send the multitude away to buy food,—and that He replied, “Give ye them to eat.” Luke goes on to say that the twelve answered, “Shall we go and buy two-hundred pennyworth of bread and give them to eat”? and that He then asked, “How many loaves have ye”? and bade them, “Go and see,” and that “when they knew” they replied. John’s account is that Christ, seeing the “great company,” introduced the subject of food, by asking Philip, “Whence”? &c., (to prove Him, &c.),—that Philip replied, “Two hundred . . . a little,”—and that, then, Andrew said to Him, “There is a lad here which hath,” &c.

(The apparent discrepancies here are easily reconciled, thus :—

The Apostles came to Christ, and asked Him to send the multitude away to buy food. He then lifted up His eyes, and saw the “great company,” whereupon, in reply to the disciples’ entreaty, He said, specially addressing Philip, “Whence . . . may eat”? (which is only another form of “Give ye them to eat”). Philip answered, “Two hundred . . . a little,” the rest of the Twelve coinciding in his remark. Christ then asked how many loaves they had, and Andrew replied as narrated by John).

John, alone, says the loaves were of barley, and fishes small.

Mark, and *Luke*, describe the manner in which the people sat down, (which will appear hereafter).

Matthew, *Mark*, and *Luke*, state that Christ "looked up to heaven" as He asked a blessing.

John, alone, records Christ's command, "*Gather up*," &c. *Matthew*, alone, mentions *women and children*, besides the 5,000 men, as *having partaken*.

"*Jesus . . . Galilee*,"—for two reasons:—

1. Because He heard of John's murder, and wished to be out of Herod's jurisdiction, (see *Matt.* xiv. 13).

2. To afford the Twelve, who had just returned to Him, after accomplishing their mission, a period of refreshment and rest, (see *Mark* vi. 31).

"*Went*,"—from Capernaum to "a desert place belonging to . . . Bethsaida," (in Decapolis,—on the N.E. shore of the Lake): Philip, the tetrarch, who beautified and enlarged it, called it *Julias*, in honor of his wife, who was a daughter of Augustus.

"*The Passover*,"—the third during Christ's ministry; we have no record of His having attended it, and it is generally believed that He did not do so, (see, for reason, c. vii. 1).

"*Prove*,"—i.e., try (his faith).

"200 pennyworth,"—i.e., "200 *denarius* worth"; the *denarius* was a Roman silver coin, worth about 7½d. English money.

"*Barley*,"—was much used for bread by the poor, being scarcely one-third the value of wheat.

"*The men sat down*,"—according to *Mark*, "*by companies*," "*in ranks*," "*by hundreds and by fifties*,"—according to *Luke*, "*by fifties in a company*." They doubtless reclined on the grass, as if at table, in companies of 100, who were placed 50 in a row, the one row facing the other. When all the companies were arranged thus, one behind another, in order, each would be distinct from the others, "and the whole body, thus ranged, would resemble a garden-plot divided into *seed-beds*," (which is the force of the word translated "*ranks*").

"*Had given thanks*,"—"blessed," in the other Evangelists: He gave God thanks as the giver, and called down upon the loaves and fishes the blessing by power of which they were to be multiplied.

"*Gather . . . lost*,"—conveys the lesson that not the smallest of the bounties of Providence should be wasted. "He teaches frugality, as well as beneficence," (which the miracle had enforced). "It is in the right and liberal, yet careful, use of what we have that God is pleased to give more."

"*Twelve*,"—has reference to the number of the Apostles.

"*Baskets*,"—large baskets, termed *cophinous*,—carried slung on the back. They might have been used, at this season, (near the Passover), with hay, as couches, or to carry provisions in, the Jews being accustomed, when travelling, especially amongst Gentiles, to take food with them, in baskets, so as to avoid eating anything unclean.

The gathering up of a quantity of fragments immensely greater than the original loaves and fishes was conclusive evidence of the reality of this miracle.

The Feeding of the Five Thousand was intended to teach, figuratively, that Christ, the Bread of Life, is inexhaustible, and that the Apostles, while dispensing the Gospel freely to others, should themselves receive an abundant blessing.

"*That prophet*,"—i.e., the Prophet foretold by Moses: the expression was commonly used, by the Jews, as meaning "the Messiah." The Jews believing that the Christ would repeat the miracles of Moses, it was natural that this extraordinary incident should recall the giving of the Manna, and, so, lead the people to this confession.

(Christ was to be "*like*" Moses, inasmuch as He was to the New, what Moses was to the Old, Dispensation).

Christ sends away the Twelve, by ship, to the other side of the Lake, and Himself, after dismissing the multitudes, retires to a mountain, to pray: the Disciples, whilst struggling against a storm, see Christ walking on the water towards them, and are afraid: He reassures them, and enters the ship, which then speedily reaches the shore.

(c. vi. 15-21).

"When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

And when even was now come, his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. But he saith unto them, 'It is I; be not afraid!' Then they willingly received him into the ship: and immediately the ship was at the land whither they went."

The incidents in the text are narrated by Matthew, Mark, and John, the last-named recording them because connected with the following discourse.

The main differences between the accounts are as follows:—

John, alone, states that it was lest the people "should come and take Him by force, to make Him a king," that he retired to the mountain.

Matthew, and Mark, relate that Christ "constrained His disciples" to take ship to the other side of the lake, "while He sent away the people,"—and that He departed into the mountain "to pray."

Mark says that Christ saw the disciples "toiling in rowing."

John, alone, mentions the distance, ("about five-and-twenty or thirty furlongs"), achieved, when Christ was seen approaching.

Matthew, and Mark, give the time, (Matthew, "in,"—Mark, "about,"—"the fourth watch"—i.e., 3 a.m.), when Christ was seen.

Mark states that Christ, on approaching, "would have passed by them," (i.e., made as if He would pass by them).

Matthew, and Mark, assign a reason for the Apostles' alarm, viz., that they thought He was a spirit, (i.e., a phantom).

Matthew narrates the fact that Peter tried to walk to Christ on the water,—faltered, through want of faith,—and was saved, and rebuked, by Christ.

Matthew, and Mark, say that "the wind ceased" imme-

diately Christ entered the ship. Matthew adds that, thereupon, they confessed, "Of a truth thou art the Son of God."

Mark ends his account by recording that *the Twelve "were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves: for their heart was hardened."*

"Jesus perceived . . . king."—Recognizing in Him the Messiah, they wished, and intended, to compel, and assist, Him to set up that earthly kingdom which they, (wrongly), supposed the Christ was to establish.

"A mountain,"—should be *"the mountain,"*—the same as that whereon He had fed the 5,000: it was in the desert about Bethsaida, in the range by which the sea of Galilee is encircled: what particular peak it was is not, however, known.

"When even . . . come,"—i.e., after sunset. The Jews recognized *two* evenings,—*"the first evening,"* commencing with the decline of the sun, and *"the second evening,"* dating from sunset. It was at the first evening that the Disciples asked Christ to send the people away, and that He fed them.

"Toward Capernaum."—Mark has *"unto Bethsaida,"* (i.e., W. of the Lake): the passages agree, for the two places were contiguous.

"The sea . . . blew."—This was one of those sudden and heavy storms peculiar to the Sea of Galilee, which are caused by the rushing down of the wind from the mountains: the direction of the storm is from the S.W. (Matthew and Mark state distinctly *"the wind was contrary"*).

"Five-and-twenty . . . furlongs,"—about $3\frac{1}{2}$ miles: the distance across the Sea was nearly 5 miles.

"Walking on the sea,"—and thus demonstrating His Divine power, (see Job ix. 8).

"Immediately . . . went,"—i.e., the ship, no longer hindered by the storm, quickly reached shore. Or, it may be, as many think, that we are to take the words literally, and regard this as another miracle. If so, it must be placed in the list of miracles peculiar to St. John's Gospel.

"Whither they went," (i.e., *were going*),—viz., to Bethsaida, where they landed.

The multitude left on the E. shore of the Sea return to Capernaum in search of Christ: He there discourses in the synagogue, rebuking them for flocking to Him for "the loaves and fishes" only, and declaring Himself to be the Bread of Life sent down from heaven to give eternal life to the world: Many of His disciples, offended at this discourse, leave Him, whereupon He asks the Twelve, "Will ye also go away"? to which Peter replies, "Lord! to whom . . . life"? Christ, in reply, foretells His betrayal by one of the Twelve.

(C. VI. 22-end).

"The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; (howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks): when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

And when they had found him on the other side of the sea, they said unto him, 'Rabbi, when camest thou hither'? Jesus answered them and said, 'Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.'

Then said they unto him, 'What shall we do, that we might work the works of God'?

Jesus answered and said unto them, 'This is the work of God, that ye believe on him whom he hath sent.'

They said therefore unto him, 'What sign shewest thou

then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.'

Then Jesus said unto them, 'Verily, verily, I say unto you, *Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.'*

Then said they unto him, '*Lord, evermore give us this bread.'*

And Jesus said unto them, '*I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.'*

The Jews then murmured at him, because he said, '*I am the bread which came down from heaven.*' And they said, '*Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?'*

Jesus therefore answered and said unto them, '*Murmur not among yourselves. No man can come unto me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.'*

The Jews therefore strove among themselves, saying, '*How can this man give us his flesh to eat?*'

Then Jesus said unto them, 'Verily, verily, I say unto you, Except ye eat *the flesh of the Son of man, and drink His blood*, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, *dwelleth in me, and I in him*. As the living Father hath sent me, and *I live by the Father*: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.'

These things said he in the synagogue, as he taught in Capernaum.

Many therefore of His disciples when they had heard this, said, 'This is an *hard saying*; who can hear it?'

When Jesus knew in himself that his disciples murmured at it, he said unto them, 'Doth this offend you? *What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life*. But there are some of you that believe not.' (For Jesus knew from the beginning who they were that believed not, and who should betray him). And he said, 'Therefore said I unto you, that no man can come unto me, *except it were given unto him of my Father*.'

From that time many of his *disciples went back*, and walked no more with him.

Then said Jesus unto the twelve, 'Will ye also go away?' Then Simon Peter answered him, 'Lord, to whom shall we go? *thou hast the words of eternal life*. And we believe and are sure that thou art that Christ, the Son of the living God.' Jesus answered them, '*Have not I chosen you twelve, and one of you is a devil?*' He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve."

From *Matthew* and *Mark* we learn that on landing on the W. shore of the Lake, Christ was at once known, and His arrival published throughout all the region, (of Gen-

nesaret, in which Bethsaida, where he landed, was), whereupon all the sick and diseased were brought to Him,—and that He passed through the region of Gennesaret, (to Capernaum, as we gather from John), the sick being everywhere on His way brought to Him, and “as many” of them “as touched” “the hem of His garment” being “made whole.”

John, alone, relates that people crossed from Bethsaida to Capernaum.

“The day following,”—i.e., the day after the Feeding of the 5000.

“The people,”—who had partaken of the late miraculous meal.

“On the other side,”—i.e., near Bethsaida,—where the miracle had been performed.

“There was no other boat there,”—i.e., previously to the arrival of those from Tiberias. Christ and His Disciples had gone to Bethsaida in a boat, but the people went thither by land.

“When the people . . . alone.” “When the people . . . for Jesus.”—There is here an ellipsis. The meaning intended to be conveyed is that when the people on the other side, (who had remained there during the night, believing that they should thus see Jesus again in the morning, since the Disciples had embarked on the only boat available, and started without Him), saw, the next day, that Christ, as well as the Twelve, had departed, they crossed the Sea to seek Him.

“There came . . . bread.”—These boats were evidently driven, when passing up the Lake, by the same wind that buffeted the ship on which the Apostles were, to the shore near the spot where the 5000 had been fed.

“Took shipping,”—in the boats which had arrived from Tiberias.

“To Capernaum,”—where they naturally expected to find Our Lord, since it was his favorite place of residence.

“The other . . . sea,”—the W. side,—at Capernaum.

“When . . . thither?”—They knew He had not embarked with the Disciples, or in any of the boats from Tiberias, and, therefore, wondered how He had crossed.

“Not because . . . filled,”—i.e., not because they saw in

the miracles evidence that He was the Messiah, but, merely, for worldly advantage.

"Labour,"—margin, "*work*."

"Labour not,"—alludes to the anxious exertions they had made, in expectation of *temporal* advantage, to find Him. The injunction does not forbid *all* effort for the supply of our earthly needs, but signifies that this must not be our chief object.

"Labour . . . life,"—i.e., "Let your chief anxiety and supreme effort be for the spiritual blessings which I have to give." (See Is. lv. 2, to which Our Lord apparently refers, and the meaning of which He brings out in the succeeding discourse).

"Meat,"—*food*. Spiritual food is frequently spoken of, in the Scriptures, under this figure, (see Prov. ix. 5).

"Endureth . . . life,"—unlike *earthly* food, which is perishable, and can sustain only the body, during the present life.

"Sealed,"—i.e., "Confirmed, authorized, commissioned, as it were, with the witness of a seal." The Father *commissioned* the Son as His ambassador, (with, as it were, *sealed credentials*), with full powers to treat with His revolted subjects, and bring them back to their allegiance: He *confirmed*, (or *bore testimony to*), the Son at His Baptism, His Transfiguration, and when Greeks wished to see Him; by His miracles; and in the prophecies of the Old Testament.

"What . . . of God"?—i.e., "How are we to work for the ever-enduring meat?"

"This is . . . of God,"—i.e., "Belief on the Lord Jesus Christ is what is required to obtain this imperishable meat."

"Shewest"?—should be, "*doest*," "*performest*."

"What sign . . . work"?—With that strange craving for miracle upon miracle which the Jews ever manifested in Our Lord's case, the people here, not satisfied with the miracle of the previous evening, now ask, (as their next words shew), for some great and striking sign such as that which they ascribed to Moses, *viz.*, feeding their forefathers with manna forty years.

"Our fathers . . . desert,"—(read carefully Ex. xvi.).

"Manna,"—rather, "*the manna*": "*manna*" is from the Hebrew, meaning "*What is this*?", (see Ex. xvi. 15, where "*It is manna*" should be rendered, "*What is this*"?).

"*It is written,*"—see Ps. lxxviii. 23, 24. It is remarkable that the Jews should have thus quoted from a Psalm "so strikingly descriptive of their own case" of hardened "unbelief and taunting rebelliousness," (see vs. 17, 18, 19, 20, 22).

"*Moses gave you not . . . heaven.*"—It was Christ Himself, the Jehovah-Angel, that gave the manna, (see Is. lxiii. 9).

"*True,*"—as opposed to perishable and temporary earthly food, and to all false religion and doctrine, which, instead of nourishing, destroy the soul.

"*He which . . . heaven,*"—i.e., Christ Himself.

"*Life,*"—Eternal life.

"*Lord! evermore . . . this bread,*"—not an earnest entreaty for salvation, but a mere selfish request. Christ had just spoken of giving life to the world. The people, then, with that miserably exclusive spirit which characterized the Jews, and "fearful of losing the advantages, such as they were, which they had from Christ being among them, cry out, 'Lord! evermore give us this bread.'"

"*I am the Bread of Life,*"—i.e., "I am the giver and supporter of spiritual life." Christ here passes from indirect, to direct, assertion, and proceeds to "vindicate His Divine nature and His descent from heaven."

"*Cometh,*" "*believeth,*"—have both the same signification: to "come" to Christ is to come *believingly, by faith.*

"*Never hunger,*" "*never thirst,*"—i.e., "never want anything necessary to his eternal happiness."

"*I said unto you,*"—see v. 26.

"*Shall come,*"—rather, "*will come,*"—indicating certainty.

"*In no wise,*"—rather, "*by no means,*"—in the original, a double negative, rendering the assertion most emphatic. The metaphor is that of some lowly suppliant entering the house of some great person, with the fear that he will be ignominiously thrust out of doors, unheard.

"*For I came . . . sent me.*"—Christ means, "How is it possible I should cast out any who come to me, since I came down from heaven for the very purpose of giving eternal life to all who believe on me."

"*Should . . . last day,*"—occurs four times in this discourse, Our Lord thereby emphatically signifying to His hearers that He had no *temporal* benefits to confer upon His followers, but that their reward and glory should be after their resurrection "at the last day."

"*Raise him up,*"—i.e., to heavenly and eternal bliss, this being the sense in which the resurrection was understood by the Jews.

"*At the last day,*"—the day of judgment. The Jews believed that the *righteous*, (and they only), would be raised up *at the appearance of the Messiah*: Christ here shows them when the resurrection really will be.

"*Murmured . . . heaven,*"—i.e., they murmured because of the declaration He had made of His Divine and heavenly origin.

"*Is not this . . . heaven*"?—Not understanding Christ's dual nature, they thought it as impossible that one well-known to have been born amongst themselves could have come down from heaven, and, regarding His "low estate," would not receive His doctrine, or, with earnest sincerity, ask further explanation, but "murmured among" themselves.

"*No man . . . draw him,*"—i.e., conviction and conversion are the work of the Father, (by the agency of the Spirit).

"*No man can come,*"—or, "*will*" come: the idea is that in man there is a natural, and that there was in the Jews also an ignorant and prejudiced, opposition to Christ.

"*It is written,*"—see Isa. liv. 13: the prophecy is in a chapter immediately following the great prophecy, by Isaiah, of Christ's sufferings.

"*Taught of God,*"—i.e., be the "disciples, or scholars, of God," humbly and teachably sitting, as it were, at His feet.

"*Every man . . . unto me,*"—i.e., every one who earnestly and honestly searches the Scriptures, with humble and teachable dependence upon God for illumination, must become a Christian. The Jews, to whom Christ was speaking, did not follow this course, and, consequently, neither the evidence from the Old Testament, nor that which He Himself offered, that He was the Messiah, at all affected them. Had they, instead of murmuring among themselves, fairly and sincerely, relying upon the Divine direction, applied themselves to a study of the Scriptures, and considered Christ's miracles, they must, infallibly, have believed on Him.

"*Which is of God,*"—i.e., "who is the Son of God."

"*Seen,*"—i.e., intimately known.

"*Not that . . . hath seen the Father*,"—i.e., though men must be drawn to Christ by the Father, it is only in the Son that they can become acquainted with the Father.

"*Not die*,"—i.e., not be cut off, and consigned to eternal doom, for their sins, as their rebellious forefathers were cut off in the wilderness, but live eternally in the sunlight of the Divine favor.

"*Flesh*,"—body : Christ here alludes to His death, by means of which salvation was to be achieved and the kingdom of heaven opened to all believers.

"*Life*,"—salvation unto eternal life.

"*How can . . . eat*?"—Like Nicodemus, who asked, "How can a man be born again?" the Jews here took Christ's words literally.

"*Eat . . . blood*,"—i.e., believe "in the sacrifice of the death of Christ as the means of salvation,"—thus feeding by faith upon his flesh and blood.

"*Dwelleth in me*,"—i.e., finds shelter from eternal death, just as those Israelites were safe whose dwellings had been sprinkled by the blood of the Paschal Lamb, when the Destroying Angel passed through the land of Egypt.

"*And I in Him*,"—sanctifying, and giving life. The proof of Christ's dwelling in the believer is,

1. Hearty belief in Jesus as the Son of God, (*see* 1 Jno. iv. 15), and obedience to Him, (*see* 1 Jno. iii. 24).

2. The possession of the Spirit, (*see* 1 Jno. iv. 13).

3. The manifestation of "love," (*see* 1 Jno. iv. 16).

"*I live by the Father*,"—spoken by Christ of Himself in His character as man and mediator.

It will be readily perceived how "entirely in keeping with the associations of the Passover, now on the point of being celebrated at Jerusalem," the "solemn words" of this discourse were.

"*Hard*,"—i.e., *hard to be understood*, and *hard to be received*, (because *offensive*). These disciples here withdraw from their former position that He was "*that prophet*," &c., and, forgetting that, in consequence of His having proved by His works that He was the Christ, they were bound to hear Him in all things,—(*see* Deut. xviii. 18, 19), they constitute "themselves judges of what He should speak," and, his words being unintelligible and offensive to them, actually make their own ignorance and prejudice "the ground of rejecting Him."

"What . . . before"?—alludes to His Resurrection and Ascension, "the grand concluding" and crowning evidence of His Messiahship, &c.

"It is the Spirit that quickeneth,"—i.e., "it is by the Spirit applying the truth respecting the atonement of Christ that" the soul is quickened and sustained to eternal life.

"What and if . . . they are life," = generally, "Do ye revolt at this declaration, that my flesh is the bread which came down from heaven, and that you must eat my flesh and drink my blood in order to attain salvation? What if ye shall see the Son of man ascend up into heaven *corporeally* where He was before? Surely, this will convince you that I did really come down from heaven; and that I never meant you should eat my flesh after a corporeal and carnal manner. That would profit you nothing. In so speaking, I intended not a *literal* sense. It is my words taken in a spiritual sense that are the life-giving food of your souls; whereas, in a carnal acceptance, they are un-availing. The life-giving power of my Spirit it is that is imparted to my words, by which ye will be quickened and nourished unto life eternal."

"Except . . . Father,"—or, as He had previously said, "*Except the Father draw Him.*"

"Disciples,"—*learners*, not *believers*.

"Went back,"—left him, and, shaking off the influence which His miracles had exercised in inducing them to accept Him, returned to their former belief.

"Thou hast . . . life,"—i.e., "thou teachest the doctrines that lead to everlasting life," (*see* c. xiv. 6).

"We believe and are sure,"—i.e., "We have not only believed that thou art the Messiah, and, consequently, followed thee, as learners, but, also, we have, since then, had abundant and convincing proof which has made us sure of thy being the Christ, the Son," &c. Peter here reiterates, in substance, the confession recently made, by the Twelve, on the ship, (*see* Matt. xiv. 33). Peter was always ready and bold in his declarations of belief and devotion, (*see* Matt. xvi. 13-16; xxvi. 33).

"Have not I . . . devil"?—applies the words, "There are some . . . believe not" to the Apostles.

"A devil,"—i.e., a *child* of the Devil,—*like* the Devil, who is an *adversary* to Christ, "a murderer from the beginning," and "a liar." Christ speaks thus to those, also,

who did not understand His speech because they could not hear His word, (*see* c. viii. 43, 44).

"*He spake of Judas,*"—without, however, designating him, for we find the Apostles at the Last Supper still ignorant which of them was to be the betrayer. This is Christ's first distinct allusion to Judas's treachery, and was made, almost to the day, a year before the betrayal actually took place.

This general warning was intended to put the Twelve "on their guard, to check their" self-"confidence, and to lead them to self-examination" as to the reality and grounds of their faith and attachment.

This Discourse, and the subsequent conversation with the Disciples, ended the Second Year of Christ's ministry.

PERIOD III. THE THIRD YEAR OF CHRIST'S MINISTRY, (including His Crucifixion).

(A.D. 29-30).

Christ journeys, and resides, in Galilee, (on His return from the region of Cæsarea Philippi to Capernaum), because the Jews of Judæa seek His life.

(c. vii. 1).

"*After these things* Jesus walked in Galilee: for he would not walk in *Jewry*, because the Jews sought to kill him."

"*After these things.*"—The following matters, omitted by John, are recorded by the other Evangelists as occurring between the discourse of Christ about His betrayal and the incident of the present text:—

1. Christ defends His Disciples against the Pharisees, who complain of their eating with unwashed hands, and discourses of ceremonial, and of real, defilement,—at Capernaum.

2. Christ visits the region of Tyre and Sidon, and there casts a devil out of the daughter of a Syrophenician woman.

3. Christ returns to the vicinity of Bethsaida, (Julias),—heals a deaf man with an impediment in his speech, and

works other miracles, and feeds 4,000 with 7 loaves and a few fishes.

4. Christ sails to Magdala, where He replies to the demand of the Pharisees for "a sign."

5. Christ sails to Bethsaida, (Julias), and, on the way, converses of "the leaven of the Pharisees."

6. Christ heals a blind man,—at Bethsaida.

7. Christ visits the coasts of Cæsarea Philippi. In answer to a question as to who the disciples consider Him to be, Peter makes his celebrated confession, whereupon he is promised "the keys of the kingdom." Christ foretells, for the first time, His sufferings, and is, therefor, taken to task by Peter, who is rebuked : Christ discourses on taking up the cross and following Him, and on His glorious Second Advent.

8. Christ is transfigured,—discourses of Elias,—heals a demoniac youth, at the foot of the mountain, and, privately, explains the Disciples' inability to do so.

"Jewry,"—Judæa. It will be remembered how he had roused the hostility of the magnates at Jerusalem.

The Feast of Tabernacles approaching, Christ's brethren urge Him to go up (from Capernanum), to Jerusalem : He refuses to accompany them, but follows them secretly : a search is made for Him : He suddenly appears, about the middle of the Feast, in the Temple, and there teaches : some wish to take Him.—On the last day of the Feast, the Sanhedrin send officers to take Him, who, however, are so impressed by His teaching, (including the discourse commencing, "If any man thirst"), that they return without attempting to apprehend Him ; Nicodemus defends Christ : the Council breaks up, and Christ retires to the Mount of Olives.

(c. VII. 2-end ; VIII. 1).

"Now the Jews' feast of tabernacles was at hand.

His brethren therefore said unto him, '*Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. (For neither did his brethren believe in him).*

Then Jesus said unto them, '*My time is not yet come : but your time is alway ready. The world cannot hate you ; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast : I go not up yet unto this feast ; for my time is not yet full come.*'

When he had said these words unto them, he abode still in Galilee.

But when his brethren were gone up, *then went he also up* unto the feast, not openly, but as it were in secret.

Then the Jews sought him at the feast, and said, 'Where is he ?' And there was much murmuring among the people concerning him : for some said, 'He is a good man' : others said, 'Nay ; but he deceiveth the people.' Howbeit no man spake openly of him, for fear of the Jews.

Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, 'How knoweth this man letters, having never learned ?' Jesus answered them, and said, '*My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory : but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you keepeth the law ? Why go ye about to kill me ?*' The people answered and said, '*Thou hast a devil : who goeth about to kill thee ?*' Jesus answered and said unto them, '*I have done one work, and ye all marvel. Moses therefore gave unto you circumcision ; (not because it is of Moses, but of the fathers) ; and ye on the sabbath day circumsise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken ; are ye angry at me, because I have made a man every whit whole on the sabbath day ? Judge not according to the appearance, but judge righteous judgment.*'

Then said some of them of Jerusalem, '*Is not this he.*

whom they seek to kill? But, lo! he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man, whence he is: but when Christ cometh, no man knoweth whence he is.'

Then cried Jesus in the temple as he taught, saying, '*Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me.'*

Then they sought to take him: but no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said, '*When Christ cometh, will he do more miracles than these which this man hath done?*'

The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

Then said Jesus unto them, '*Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.'*

Then said the Jews among themselves, '*Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?*'

In the last day, that great day of the feast, Jesus stood and cried, saying, '*If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.*' (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Many of the people therefore, when they heard this saying, said, '*Of a truth this is the Prophet.*' Others said, '*This is the Christ.*' But some said, '*Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?*'

So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him.

Then came the officers to the chief priests and Pharisees; and they said unto them, 'Why have ye not brought him?'

The officers answered, 'Never man spake like this man.'

Then answered them the Pharisees, 'Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed.'

Nicodemus saith unto them, (he that came to Jesus by night), being one of them, 'Doth our law judge any man, before it hear him, and know what he doeth'? They answered and said unto him, 'Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet.'

And every man went unto his own house. Jesus went unto the mount of Olives."

"Feast of Tabernacles," (or "of Ingathering"),—was instituted by Jehovah to

1. Celebrate the ingathering of the harvest and of the vintage.
2. Commemorate the Israelites having dwelt in tents during their wanderings.

It commenced on the 15th. of Tisri, (the seventh month of the sacred year), and lasted seven days, the first of which, and the following eighth day, were to be days of Holy Convocation. During the continuance of the Feast, the people dwelt in booths constructed with boughs of olive, palm, myrtle, and willow, and carried about with them branches of these trees, with which in hand they walked daily in procession round the altar, singing, "Hosanna! save! I beseech thee," (which words were a prayer for the Messiah).

During its celebration, besides the regular victims, special sacrifices, exceeding in number those at any other sacred season, were offered.

It was the most joyous of all the Jewish festivities, "dancing, music, feasting," and "brilliant illuminations" being its accompaniments. Even the "grave and reverend" members of the Sanhedrin, and other heads and teachers of the nation, gave themselves up to the intoxication of the season, and, to the music of the Temple choir, danced, every evening of the Feast, save those before the Sabbath which fell in the festival and the last day

of the Feast, in the Court of the Temple, the women in the balconies, and the men, on the floor, being spectators of these wild antics, in which he was regarded as deserving of the greatest honor who most egregiously played the fool!

"*Tabernacles*,"—rather, "*tents*."

"*Brethren*,"—James, Joses, Judas, and Simon: their relation to Christ has already been adverted to.

"*Depart hence*,"—from Capernaum. Christ had, as the last paragraph records, been staying in Galilee, where the following matters, omitted by John, occurred during His sojourn:—

1. Christ again foretells to His Disciples His sufferings and Resurrection: they are "sorry," but understand not.

2. On the way to Capernaum, the Disciples dispute amongst themselves who is greatest.

3. On reaching Capernaum, tribute is demanded from Christ, who pays it with a piece of money found by Peter, by his instructions, in a fish which he catches.

4. The Disciples ask Christ "Who is the greatest"? He gives them a lesson in humility, by means of a little child, and discourses of offences, forgiveness of trespasses, and binding and loosing,—and delivers the parable of the King and the Unmerciful Servant,—at Capernaum.

"*Thy disciples*,"—i.e., His disciples in Jerusalem, (see c. ii. 23).

"*There is . . . openly*" = "No one doth anything great in secret who himself desireth to be in publicity and notoriety."

"*Depart . . . world*,"—The motive of Christ's "brethren" in uttering these words is variously regarded. Some think that they spoke sneeringly,—others that, though not believing on Him, they were proud and exultant at His having the power to work such mighty miracles as He had done in Galilee, and, accordingly, with a view to His still further distinguishing Himself, urged Him to "leave Galilee, and display proofs of His wonder-working power, no longer in obscure northern towns, but in the streets of Jerusalem itself."

"*Neither . . . in Him*,"—though they did afterwards, (as shewn by Acts i. 13, 14).

"*My time*,"—i.e., the time of His going up to the Feast, and of manifesting Himself publicly in the manner which His "brethren" desired.

"Your time . . . ready,"—i.e., "You can go up safely at any time."

"The world,"—i.e., the unbelieving Jews.

"Cannot hate you,"—because they were "of the world."

"Me it hateth,"—the reason why Christ would not go up too openly, or too soon. Had he gone up *when*, and *as*, His "brethren" asked Him, it is more than probable that the Sanhedrin would have secured Him.

"I testify of it,"—i.e., "I witness against it."

"Then . . . up,"—starting, probably, Tisri 15th., and reaching Jerusalem on the evening of the 17th.

"The Jews,"—i.e., the rulers of the Jews.

"Murmuring,"—rather, "*whispering*," the original meaning conversation not meant for the public ear, i.e., in this case, for the rulers.

"Some,"—margin, "some indeed."

"No man,"—i.e., no man who was well-disposed towards him: His enemies spoke out openly enough.

"The Jews,"—i.e., the rulers of the Jews.

"About the midst . . . feast,"—probably, on the 18th., at the period of the morning service, at which period He was accustomed to resort to the Temple, stopping there during the entire day.

"Letters,"—margin, "*scripture*," "*learning*,"—the scriptures as expounded by the Doctors: this was the only learning amongst the Jews.

"Having never learned,"—i.e., having had no rabbinical instruction. No Jew was allowed to teach until he had gone through the regular and full rabbinical curriculum.

"Is not mine,"—i.e., "not mine *alone*."

"My doctrine . . . me,"—i.e., "My teaching proceeds immediately from God, not from any Rabbi."

"Will do,"—i.e., "*wishes to do*," "*is willing to do*."

"Of myself,"—margin, "*from myself*."

"If any man . . . myself,"—i.e., "Any one truly desirous to do the Father's will, and, therefore, ready to be taught by Him, shall know that my teaching proceeds immediately from God." Or, "Whosoever will, (by humble, serious, and impartial, reading, hearing, meditation, and prayer), labour to understand the will of God, in order to practise it, shall experience such delight and power in my doctrine as shall prove it really Divine." This is an *internal* evidence of a teacher's Divine mission.

"*He that . . . in him,*"—prescribes another, and *external*, test by which it may be seen whether a man's teaching ~~be~~ from himself, or from God, *viz.*, whether he seeks his own glory, (in the praise of men), or that of God.

"*Of himself,*"—margin, "*from himself.*"

"*None of you . . . me*"?—*i.e.*, "You are angry with me for healing the Impotent Man on the Sabbath, because I thereby, (as you say), violated the Law of Moses. Well, you are breaking that Law, which you profess so much to revere, by going about to kill me, who have not deserved death."

"*Devil,*"—or, "*demon.*"

"*Thou hast a devil . . . kill thee*"?—*i.e.*, "You are laboring under mental hallucination, produced by your being possessed by a demon, for no one wants to kill you,"—an "evasive answer" such as is often "given by persons who have secret designs of evil in their hearts."

"*One work,*"—the healing of the Impotent Man. This work, done on the Sabbath, was the origin of the Jews' hostility. Since it had been wrought, at His 2nd. Passover, about 18 months before, He had not visited Jerusalem.

"*Marvel,*"—*i.e.*, that I should have done it *on the Sabbath*.

"*Therefore,*"—should go with "*marvel,*"—*i.e.*, "Ye all marvel *therefore.*"

"*Moses gave . . . circumcision.*"—Moses reordained the rite, which had been neglected while the Israelites were in Egypt.

"*Not . . . fathers,*" (*i.e.*, *patriarchs*).—The rite was first appointed to Abraham, (*see* Gen. xvii. 10-27), as a sign that he and his descendants were set apart as God's peculiar people: it was the token, under the Old Dispensation, of being in covenant with God, as Baptism is now.

"*That the law . . . broken,*"—margin, "*without breaking the law of Moses.*"

"*The appearance,*"—margin, "*the outward appearance.*"

"*Judge . . . judgment,*"—*i.e.*, "Judge not of me according to the outward appearance of things—condemning me . . . but judge of me and my works righteously, according to *the true spirit* of the Law,"—or, "Do not condemn in me what you approve in Moses; if you allow a man to be *circumcised* on the Sabbath, because

Moses ordered it, but do not allow him to be *healed*, when I do it, you judge according to the person, and not according to justice."

"*Boldly*,"—rather, as in margin, "*openly*."

"*Is not this . . . very Christ?*"—seems to be ironical, and means, "Can it be that the rulers no longer seek to kill him, but suffer him to speak without molestation, because they now know for certain that he is indeed the Christ?"

"*We know . . . he is*,"—i.e., they knew the place of his birth and residence,—Nazareth.

"*No man . . . he is*."—The Jewish tradition was that Christ would be born at Bethlehem, but that, after His birth, He would be hidden or removed, in some mysterious manner, until the time of His shewing unto Israel, when He would reappear suddenly in some unexpected quarter. To this belief Christ alludes in Matt. xxiv. 23, 26.

"*True*,"—in sending His Son as promised.

"*Ye both . . . know not*,"—i.e., "It is true that you know my earthly descent, but I have another origin, *viz.*, a Divine,—being sent, (as the Messiah), in fulfilment of His promise, by the true and faithful Father, whom you know," (i.e., *love, obey*), "not," (the proof of which was their rejection of Christ, who came with full credentials from His Father).

"*Sought*,"—i.e., *wished*.

"*No man . . . come*,"—i.e., it was Divinely ordered that He should not be molested until the time for His crucifixion should arrive.

"*People*,"—i.e., the common people.

"*Murmured*,"—margin, "*were saying privately*."

"*Pharisees . . . priests*,"—i.e., the Sanhedrin.

"*Sent . . . take Him*,"—the first, and only, occasion on which the Sanhedrin took such a bold step.

"*Yet a little . . . cannot come*,"—the first *public* intimation by Christ, of His approaching death. He here intimates, on the appearance upon the scene of His would-be captors, that, spite of the hostile designs of the Sanhedrin, He should live unharmed until the appointed time for His return to His Father.

"*The dispersed*,"—i.e., the Jews scattered throughout foreign nations: they were the descendants of those who did not return from the Captivities, or deportations.

"*Gentiles*,"—margin, "*Greeks*,"—i.e., *foreigners*.

"*What manner . . . come*"?—They understood Christ's words literally.

"*The last day . . . feast*,"—the 8th day, to which, probably, was appropriated the principal portion of the rejoicing and thanksgiving for the ingathering. It was, also, a day of solemn convocation.

"*Stood*,"—in the Court of the Temple.

"*If any man . . . drink*,"—One of the most remarkable of the ceremonies at the Feast of Tabernacles was the daily morning and evening drawing of water from the Pool of Siloam and the pouring of it upon the Altar. This was done with great joy and much ceremony, the water being carried in procession round the Altar, to the accompaniment of a recitation of Is. xii. 3, "With . . . salvation," from which words the custom is supposed to have originated. On the last great day of the Feast, the water was fetched in golden vessels, and with greater demonstrativeness. The primary intention of the custom was to commemorate the miraculous supply of water in the desert, and to typify the anticipated blessing of Jehovah on the autumnal rains. It is supposed that it was this practice which suggested to Christ the words of the text, and that he broke forth with them just as the water was being poured on the Altar, declaring Himself to be the Fountain of Life. (See, here, Is. lv. 1 : Jno. iv. 10 : Rev. xxi. 6 ; xxii. 17).

"*As the Scripture hath said*,"—see, and learn, Is. lviii. 13, 15 ; lviii. 9-11 ; xlv. 3 ; Joel ii. 12, 13, 17, 27, 28, 29, 32.

"*Out of his belly*,"—i.e., "*within him*,"—the same in meaning as c. iv. 14.

"*Out of . . . water*,"—The true Christian not only has the Holy Spirit, but freely communicates spiritual blessings to others.

"*But*,"—margin, "*and*."

"*This spake He of the Spirit*,"—According to the Jews themselves, the water poured on the Altar was an emblem of the Holy Spirit.

"*Should receive*,"—rather, "*were about to receive*." After His Resurrection, the Holy Spirit was poured out on the Apostles on the day of Pentecost, the effusion being, as Peter declared, the fulfilment of the prophecy from Joel above quoted, (see Acts ii. 1-21).

The promise, "He that believeth . . . living water," was

magnificently realized in the case of the Apostles, from the moment of the effusion, for 3000 were converted and added to the Church as the fruit of Peter's Pentecostal sermon!

The Holy Spirit is now given to every believer at the moment of conversion.

"The Prophet,"—foretold by Moses.

"Shall Christ . . . Bethlehem."—The speakers were evidently unacquainted with, or, (perhaps wilfully), overlooked, the fact that Christ was born at Bethlehem.

"Shall . . . Galilee,"—so Nathanael, (*see* c. i. 46).

"Of the seed of David,"—*see* Ps. cxxxii. 11 : Is. xi. 1. Christ was a direct descendant of David, of which the speakers were evidently, (perhaps wilfully), ignorant or forgetful.

"Out of . . . Bethlehem,"—*see* Mic. v. 2.

"Where David was,"—*i.e.*, *resided*. Bethlehem was David's native-place, (*see* 1 Sam. xvi. 1, 4).

The speakers, whether ignorant, or pretending to be ignorant, gave, in the words, *"Hath not . . . David was,"* a most striking testimony to the Messiahship of Jesus, since He fulfilled those conditions which, they declared, were to distinguish Christ.

"Division,"—rather, *"schism"*: they were divided into parties, according to their several sentiments on the subject.

"The officers,"—who had been sent to take Christ, but were so impressed by His words that they retired, abashed by moral coercion.

"Came,"—to the Sanhedrin, who would be sitting close by, in the Temple.

"Rulers,"—members of the Sanhedrin.

"Have any . . . on Him?"—*i.e.*, *"None of the rulers or of the Pharisees have believed on Him,"*—the inference being that the learned and experienced rejecting Him, and only the common people receiving Him, He must be an impostor.

"People,"—*i.e.*, *common people*.

"This people . . . cursed,"—*i.e.*, *"These low, ignorant, Galileans, and others, by believing on Him, show their ignorance of the Law, and, therefore, are cursed,"*—the allusion being to Deut. xxvii. 26. The speakers overlooked the fact that *doing*, as well as *knowing*, the Law was re-

quired, and that, thus, they themselves came under the curse!

"*Being one of them*,"—i.e., being a member of the Sanhedrin.

"*Doth . . . hear him*"?—see Lev. xix. 15.

"*And know . . . doeth*,"—i.e., and enquire into His claims as a prophet, or Divine teacher,—which was one of the Sanhedrin's functions.

"*Art thou . . . Galilee*"?—i.e., "Have you, too, like the low ignorant herd, become a follower of this contemptible Galilean"?

"*Search and look*,"—i.e., "Search Scripture, and look into all our commentaries and traditions."

"*Out of Galilee . . . prophet*,"—means that there was no prediction or expectation, that *any prophet who was to attend or precede the Messiah* should come out of Galilee. The speakers did not intend to say that no prophet whatever had come out of Galilee, for they must have been well aware that Jonah, and, (probably), Nahum, Hosea, and Malachi, were born in Galilee.

"*Every man . . . house*."—The Council broke up on account, undoubtedly, of the quiet, but stinging and confounding, question of Nicodemus.

The next morning, Christ returns to the Temple, and teaches: an Adulteress is brought to Him, by the Scribes and Pharisees, with a view to entangle Him; He defeats their design, and dismisses the Woman.—He declares Himself to be "the Light of the World,"—defends Himself from the charge of bearing witness of Himself,—replies to the question, "Where is thy Father" ? and, though He declares Himself One with the Father, is unmolested.—He goes on to speak of His approaching departure, whither the Jews cannot come,—answers the query, "Who art thou" ?—discourses of the tes-

timony given, (by His Father), and to be given, of His being what He professes to be. Many believe on Him, to whom He promises freedom by the Truth, if they continue in Him; they repudiate their being in bondage, and declare themselves to be Abraham's children; He pronounces them to be children of the Devil, and defies them to convict Him of sin; they declare Him to have a devil, and be "a Samaritan": He asserts His ability to give Eternal Life, and is again reviled,—again refers to His Father's testimony,—mentions Abraham's eager longing to see His "day,"—and claims to be the "I am," existent before Abraham: thereupon, the people take up stones to cast at Him; He escapes through the crowd.

(c. VIII. 2-end).

"And early in *the morning* he came again into the temple, and all the people came unto him; and he sat down, and taught them.

And the *scribes* and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, 'Master, this woman was taken in adultery, in the very act. Now *Moses in the law commanded us, that such should be stoned*: but what sayest thou?' (This they said, *tempting him*, that they might have to accuse him).

But Jesus stooped down, and with his finger *wrote on the ground*, as though he heard them not.

So when they continued asking him, he lifted up himself, and said unto them, '*He that is without sin among you, let him first cast a stone at her.*'

And again he stooped down, and wrote on the ground.

And they which heard it, being convicted by their own

conscience, went out one by one, beginning at the eldest, even unto the last : and Jesus was left alone, and the woman standing in the midst.

When Jesus had lifted up himself, and saw none but the woman, he said unto her, 'Woman, where are those thine accusers? hath no man condemned thee?' She said, 'No man, Lord.' And Jesus said unto her, 'Neither do I condemn thee : go, and *sin no more.*'

Then spake Jesus again unto them, saying, '*I am the light of the world* : he that followeth me shall not walk in darkness, but shall have the light of life.'

The Pharisees therefore said unto him, 'Thou bearest record of thyself ; *thy record is not true.*'

Jesus answered and said unto them, 'Though I bear record of myself, yet my record is true : for I know whence I came, and whither I go ; but *ye cannot tell whence I come, and whither I go.* Ye judge *after the flesh* ; *I judge no man.* And yet if I judge, my judgment is true : for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. *I am one that bear witness of myself, and the Father that sent me beareth witness of me.*'

Then said they unto him, 'Where is *thy Father*'? Jesus answered, 'Ye neither know me, nor my Father : *if ye had known me, ye should have known my Father also.*'

These words spake Jesus in the treasury, as he taught in the temple : and no man laid hands on him ; for his hour was not yet come.

Then said Jesus again unto them, 'I go my way, and *ye shall seek me, and shall die in your sins* : whither I go, ye cannot come.'

Then said the Jews, 'Will he kill himself? because he saith, Whither I go, ye cannot come.'

And he said unto them, 'Ye are from beneath ; I am from above : ye are of this world ; I am not of this world. I said therefore unto you, that ye shall die in your sins : for if ye believe not that I am he, ye shall die in your sins.'

Then said they unto him, 'Who art thou?' And Jesus saith unto them, *Even the same that I said unto you from the beginning. I have many things to say and to judge of you : but he that sent me is true ; and I speak to the world those things which I have heard of him.* (They understood not that he spake to them of the Father).

Then said Jesus unto them, 'When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.'

As he spake these words, many believed on him.

Then said Jesus to those Jews which believed on him, 'If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.'

They answered him, 'We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?'

Jesus answered them, 'Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father.'

They answered and said unto him, 'Abraham is our father.'

Jesus saith unto them, 'If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God, this did not Abraham. Ye do the deeds of your father.'

Then said they unto him, 'We be not born of fornication; we have one Father, even God.'

Jesus said unto them, 'If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's

words: ye therefore hear them not, because ye are not of God.'

Then answered the Jews, and said unto him, 'Say we not well that thou art a *Samaritan*, and hast a devil'? Jesus answered, 'I have not a devil; but I honour my Father, and ye do dishonour me. And *I seek not mine own glory: there is one that seeketh and judgeth*. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.'

Then said the Jews unto him, 'Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, *If a man keep my saying, he shall never taste of death*. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?'

Jesus answered, 'If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: yet ye have not known him: but I know him; and if I should say I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad.'

Then said the Jews unto him, 'Thou art not yet fifty years old, and hast thou seen Abraham?'

Jesus said unto them, 'Verily, verily, I say unto you, Before Abraham was, I am.'

Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by."

"The morning,"—of the day succeeding the last great day of the Feast.

"Scribes," (called, also, "*Lawyers*," and "*Doctors of the Law*"),—obtained their name from their original employment, which was to transcribe the Law, an office which was regarded as highly honourable at a time when few could write. Afterwards, they advanced themselves to be also expounders of the Law, and teachers of the people. Their chief offices, in Christ's time, seem to have been to explain the Scriptures, and preserve the integrity of the Sacred Text; to read in the Synagogue; to keep the genealogies of the tribes: to transcribe the Law, phylacteries,

letters, deeds, &c.; and to act as assessors in the Sanhedrin.

They were *divided into two orders, civil and ecclesiastical*; but did not form a distinct sect, being either Pharisees or Sadducees,—mostly the former.

“*Moses . . . stoned*,”—see Lev. xx. 10: Deut. xxii. 23.

“*Tempting*,” (i.e., “*trying*”) . . . “*accuse Him*,”—for, had Christ acquitted the woman, they would have been able to denounce Him as setting at naught the Law, and had he condemned her, they would have accused Him of sanctioning a breach of the Sabbath and usurping civil jurisdiction, and would, moreover, have undermined His growing popularity, for, owing to the lax morality of the time, adultery had come to be regarded as almost venial, or, at the furthest, to be punished by divorce only.

“*Wrote on the ground*,”—described the forms of the letters, with His finger, on the pavement. It is supposed that Christ thus traced in words the sin, or sins, of the woman's accusers.

“*Sin*,”—may be translated, “the *same kind of sin*,” i.e., adultery. If this be so, then we may imagine Christ tracing on the ground the instances of their guilt.

“*A stone*,”—should be, “*the stone*,”—the first cast, which was the signal to the bystanders to begin.

“*He that is . . . stone*,”—It would have been their duty, as the witnesses, to cast the first stone, (see Deut. xvii. 7). This was a wise arrangement, since a witness was likely to be extremely careful in making an accusation, when he knew that he must act as executioner.

“*Being convicted*,”—by His words, and, probably, by seeing their sins traced by Him.

“*Condemn*,”—pass sentence on, and adjudge punishment. (See c. iii. 17).

“*Sin no more*”!—literally, “*Commit adultery no more*”!—Christ thus shews the woman that He was cognizant of her guilt, and reprobated it, while pardoning her.

“*I am the Light of the World*,”—(see 2 Cor. iv. 6),—alludes, probably, to Mal. iv. 2. The origin of this declaration was, no doubt, either the rising of the sun, or the lighting of the sacred lamps at the time of morning sacrifice, the time of both of which would be the same, and would arrive just when Christ spoke: perhaps the reference is to both sun and lamps. The allusion is very beautiful and telling,

and must have deeply impressed the multitudes who thronged the Temple courts, and, with faces turned eastward, bent in worship as the sun burst forth in all his glory.

"Record," = "testimony."

"Thy record . . . true,"—in allusion to, either the law as to witnesses, where a life was involved, (*see* Deut. xix. 15), or to Christ's own words on a preceding occasion, (*see* c. v. 31).

"True,"—i.e., trustworthy, reliable.

"Ye cannot . . . come,"—i.e., as regarded His Divine origin and destiny.

"After the flesh,"—i.e., "according to the meanness of my extraction and appearance."

"I judge no man,"—(*see*, again, c. iii. 17),—as evidenced in His late conduct to the adulteress, which was a severe censure on her accusers.

"The Father . . . of me,"—in the prophetic Scriptures ; at Baptism, and Transfiguration ; when Greeks wished to see Jesus ; and by His miracles.

"I am one . . . of me,"—a clear assertion of the *Persons* of the Father and the Son being distinct.

"Where is thy Father"?—spoken jeeringly,—meaning "Where is this Father of yours, that we may interrogate him ? We do not *see* this other witness."

"If ye . . . also,"—i.e., "If they knew" *Jesus*, "as a Teacher sent from God, they would know that it was God who bore witness of Him, though not in a visible way, yet 'by signs and wonders and mighty deeds.'"

"The Treasury,"—part of the Court of the Women, where were placed thirteen trumpet-shaped brazen vessels, close together, for the reception of pecuniary offerings : it was, of course, a much frequented part of the Temple,—whence Christ's choosing it where to speak. (*See*, also, Mark xii. 41).

"Ye shall seek me,"—i.e., "Ye shall seek the Messiah, who I am."

"Shall die . . . sins,"—since they rejected Christ.

"Will he . . . himself"?—a most malignant perversion of Christ's meaning,—signifying, "Will he commit suicide, so as to escape from our pretended persecution, and so ensure for himself a place in the lowest hell, (which the Jews believed to be the fate of all suicides), where we, of course, cannot go" ?

"Even . . . beginning."—Some translate, (I am) "THE BEGINNING, which also I said unto you." If this be correct, we may regard Christ as here alluding to what He had said in c. v. 17. We think, however, that the version in the text is correct, in which case we may understand the words "from the beginning" to refer to either

1. The beginning of His present discourse, "I am the Light of the world."

2. His various public utterances, respecting Himself, from the time of His commencing His ministry. Amongst these are the following:—

1. That God was His Father, and that He Himself was God, (*see* c. v. 17, 18).

2. That He should raise the dead and judge the world,—functions, both, of Divinity alone, (*see* c. v. 25-27).

3. That He was the Bread of Life sent down from heaven, (*see* c. vi. 35).

4. That He was the Fountain of Living Water, (*see* c. vii. 37).

5. That He was "the Light of the World."

"I have many . . . of Him,"—i.e., "that I am what I have, from the beginning, declared myself to be, I will abundantly prove hereafter to your condemnation; but, meantime, I am speaking to you the words of my Father, who has witnessed of me that I am His 'beloved Son,'" (*see* c. iii. 32).

"I have many . . . of you,"—perhaps refers to His great discourses on His last visit to Jerusalem, (recorded in Matt. xxi. 28—xxiv.), in which he condemns and confutes the Pharisees, &c., and passes judgment on fated Jerusalem.

"Those things . . . of Him,"—refers to c. iii. 32. Christ means that He had the testimony of the Father to His being what He claimed to be.

"They understood . . . Father,"—i.e., they did not understand His allusion to the Father's testimony.

"Son of man,"—"A Hebrew phrase, expressive of *humiliation* and *debasement*; and, on that account, applied emphatically to Himself by the meek and lowly Jesus. The words *Son of man* are found in that celebrated prophecy, Dan. vii. 13, which describes the universal dominion to which the Messiah, in quality of the Son of man, was to be raised. This name, therefore, when applied to Our

Lord, at the same time that it denotes His human nature, carries along with it an idea of the glorious Kingdom over which, in His human nature, He is to preside." The title occurs 61 times in the Gospels.

"*When ye . . . man,*"—i.e., after His crucifixion.

"*Of myself,*"—i.e., of myself alone.

"*Ye shall know,*"—by the descent of the Spirit, which was proof of His Resurrection, and by the fulfilment of His prophecies concerning the destruction of Jerusalem, &c.

"*When ye . . . these things,*"—i.e., "However ignorant ye now are of me, when once ye have crucified me, and occasioned my exaltation to glory, you shall be convinced that I act by the authority of, and in unison with, my Father, and have faithfully declared His doctrines, promises, and threatenings."

"*I do . . . Him,*" (see c. iv. 34),—as witnessed by the Father Himself, at both the Baptism and the Transfiguration of the Son.

"*Continue,*"—rather "*dwell,*" as a man does in his home, "which is his centre, and rest, and refuge."

"*If ye . . . indeed,*"—see c. xv. 6 : 1 Jno. ii. 5 ; iii. 24 : 2 Jno. 6.

"*The truth . . . free,*"—i.e., "The truth as it is in Jesus will free you from the bondage of sin and Satan, and bestow upon you 'the glorious liberty of the children of God.'"

"*They answered,*"—i.e., either those who, it has just been read, "believed," or those who did not believe,—probably, the former, whose belief was not, therefore, of an evangelical nature, but of a mere historical character.

"*We . . . were never in bondage,*"—i.e., "have never, personally, been slaves" (see Lev. xxv. 42) : *as a nation*, the Jews had been in bondage in Egypt, and under the Judges, (to Moabites, &c.), and were, in the time of Christ, in bondage to Rome.

"*Servant,*"—i.e., *slave* : Christ proceeds to shew in what sense they were slaves and needed to be set free. (See Acts viii. 23 ; Rom. v. 16-20 : 2 Pet. ii. 19).

"*The servant . . . for ever,*"—i.e., "the slave has no claim to remain continually in the same family ; but may, at the pleasure of his owner, be sold unto another." Christ means that the Jews, as sinners, and under the Law, were in bondage to the Law, as well as to sin, and had no

abiding-place, no eternal home, unless made free by the Son.

"*If the Son . . . indeed,*"—alludes to cases in which the son and heir and the father were, by legal necessity, both concerned in freeing a slave. As such a manumission was, so to speak, "doubly effectual," "so the freedom and salvation produced by the conjoint manumission of both Father and Son is most truly effectual," freeing from the bondage of the Law and sin, (with its penalty), making the slave a son, and joint-heir together with Christ, and introducing him to "the glorious liberty of the children of God."

"*Would do . . . Abraham,*"—i.e., "would resemble him in faith and holiness." They were *not* his children *in spirit*, though they were so carnally. Amongst instances of Abraham's faith and good works are the following:—

Gen. xii. 1-4; xiii. 8, 9; xiv. 22, 23; xv. 1-6; xviii.; xxii. 1-18; xxiv. 7.

"*This did not Abraham,*"—on the contrary, he received God's messengers, (of whom Christ actually was one), with the greatest respect, and hospitality, (*see* Gen. xviii.)

"*Your father,*"—the Devil.

"*I proceeded . . . God.*"—The full sense is, "I proceeded forth from God, and am come unto the World as his Legate." Christ here declares Himself to be the eternal Son of God, and, also, the "Mediator between God and man."

"*Cannot hear,*"—i.e., "are not disposed to give heed to, and receive."

"*Ye are . . . Devil,*"—i.e., "You have the temper, disposition, or spirit, of the Devil, and allow yourselves to be swayed by him, and may, consequently, be fairly called his children." They especially resembled and followed him in their unbelief and their wish to murder (Jesus).

"*He was . . . beginning,*"—i.e., his disposition was that of a murderer,—and, through him, death came upon all, and murder was first wrought in the world." (*See* 1 Jno. iii. 12).

"*Abode . . . truth,*"—*see* 2 Pet. ii. 4: Jude 6: Rev. xx. 10.

"*Of his own,*"—i.e., "of his own offspring," or "from his own disposition,"—being "the father and fountain of all error and falsity."

"*He is a liar,*"—i.e., an unbeliever, (*see* 1 Jno. ii. 22;

iv. 3), and the author and source of all error and falsity, (as shewn in the temptation of Eve).

"*And because . . . not.*"—"The connection is, 'Ye, also, like your father the devil'" are averse from truth; "and," therefore, "because," &c.

"*Convinceth,*"—should be, "*convicteth.*" They *had* accused Him of Sabbath-breaking and of blasphemy, but He had now triumphantly refuted both calumnies, and, having, also, frustrated the attempt to ensnare Him, (in connection with the Adulterous Woman), and declared to them their true condition, He here "challenges public trial; and having fully vindicated His claim to be the accredited Messenger of God, the Son of God testified to by the Father, He demands to be heard, as speaking the words of God."

"*A Samaritan,*"—the foulest term of abuse that they could have applied to Christ, the epithet involving the ideas of His being an idolater, a schismatic, and everything odious and contemptible. The special meaning here, however, is that, having declared them not to be of God, He sided with the Samaritans in their opinion that the Jews were not true worshippers.

"*Has a devil,*"—means, either, that He was a demoniac, or, that He performed His works by the power of the Evil One,—a retort, in kind, to His assertion that they were children of the Devil.

"*I seek . . . glory,*"—i.e., in calling attention to the subject of His discourse, (*viz.*, the Father's voice), Christ sought not His own glory, but that of the Father who sent Him.

"*I seek . . . judgeth,*"—i.e., "It is not my part to vindicate my honour, (nor need I); there is a Being who will vindicate it, and hold judgment on men as to their reception of me," (*see* Deut. xviii. 19).

"*Keep,*"—rather, as in margin, "*observe.*"

"*See death,*"—i.e., *die.*

"*Shall . . . death,*"—i.e., "Shall have eternal life."

"*Now we know,*"—i.e., know for certain: they had uttered the same accusation just previously, but then it was as a *supposition* or *theory*, only.

"*Abraham . . . prophets,*"—refers to Zech. i. 5: they forgot *vs.* 4 and 6, which contain striking warnings applicable to them as refusing to hear the words of God.

"*Thou sayest . . . death.*"—The Jews perverted Christ's words, taking them as if they referred to mere *bodily* death.

"*Art thou . . . thyself*?"—i.e., "Abraham and the prophets, those illustrious men, died : do you, a pitiful Nazarene, possess the power, (which they did not), of keeping your followers from dying?"

"*Whom . . . thyself*?"—i.e., "Who do you pretend to be?"

"*If I honor myself,*"—i.e., "If I claim for myself this honor," (*vis.*, of being able to confer immortality), "on my own testimony (*alone*), the honor is nothing,—mere *vain* glory, like that of ambitious worldly men ; but my Father (also) has borne testimony that this honor belongs to me."

"*Of whom . . . your God.*"—They had said, just before, "We have one Father, even God."

"*Rejoiced,*" (*see* Luke x. 24),—rather, "*longed, with joyous expectation.*"

"*My day,*"—i.e., my coming, with its attendant and consequent blessings.

"*He saw it,*"—i.e., saw it by Faith, and had pledge and assurance of it in

1. Several interviews with Our Lord, the occasions of which are recorded in previous references to Genesis, under the note on "*Would do . . . Abraham.*" Of these, the most remarkable was the interview with Christ in the plain of Mamre, and his succeeding pleading for Sodom.

2. (and especially). In the birth of Isaac, in whose seed all the nations of the earth were to be blessed.

"*Art . . . old,*"—margin, "*Hast not yet fifty years,*"—an idiom identical with the French.

"*Not yet . . . old.*"—It would, hence, appear that Christ, though not yet 35, *looked*, owing to His labors, privations, trials, and ever-present-to-mind end, nearly 50.

"*I am,*"—i.e., "I have been from everlasting, am now, and shall be to everlasting, the same, unchangeable God." The expression denotes that Christ was the very Divine Being who revealed Himself to Moses as "I AM," and, "I AM THAT I AM," (*see* Ex. iii. 14). The idea conveyed by the name is, God does not measure His existence by beginning, middle, or end, and that it is not marked by change, but that the words by which we express the *present* denote His *eternal, continued, unchanging*, existence.

"Then took . . . Him,"—stoning being the punishment for blasphemy, of which they considered Jesus had been guilty, since He had distinctly declared Himself to be eternal, and, therefore, God. (*See Lev. xxiv. 16*). So great was the popular rage that they would have stoned Him without trial!—a monstrous infraction of the very Law that ordained stoning for the offence which they considered Christ to have committed. So inconsistent are bigotry and prejudice!

"Going through . . . them,"—either invisibly, or gliding warily, through the crowd,—or, awing them into inaction by the majesty of His look and mien.

Christ heals a Man Born Blind: he is brought before the Sanhedrin, who do not believe him to have been blind and to have been cured, until they question his parents: they again examine the man, and, finally, excommunicate him: Christ meets him, and reveals Himself as the Messiah, the man believing: He states the result of His coming into the world, and declares "the Pharisees" to be spiritually blind, though professing to be enlightened.

(AT JERUSALEM).

(c. ix. 1-end).

"And as Jesus passed by, he saw a man which was blind from his birth.

And his disciples asked him, saying, 'Master, who did sin, this man, or his parents, that he was born blind'?

Jesus answered, 'Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.'

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the

blind man with the clay, and said unto him, 'Go! wash in the pool of Siloam,' (which is by interpretation, '*Sent*').

He went his way therefore, and washed, and came seeing.

The neighbours therefore, and they which before had seen him that he was blind, said, 'Is not this he that sat and begged?' Some said, 'This is he': others said, 'He is like him': but he said, 'I am he.'

Therefore said they unto him, 'How were thine eyes opened?'

He answered and said, 'A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash; and I went and washed, and I received sight.'

Then said they unto him, 'Where is he?' He said, 'I know not.'

They brought to the Pharisees him that aforetime was blind. (And it was the sabbath day when Jesus made the clay, and opened his eyes). Then again the Pharisees also asked him how he had received his sight.

He said unto them, 'He put clay upon mine eyes, and I washed, and do see.'

Therefore said some of the Pharisees, '*This man is not of God*, because he keepeth not the sabbath day.' Others said, '*How can a man that is a sinner do such miracles?*' And there was a division among them.

They say unto the blind man again, 'What sayest thou of him, that he hath opened thine eyes?' He said, 'He is a prophet.'

But the Jews *did not believe* concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, 'Is this your son, who ye say was born blind? how then doth he now see?'

His parents answered them and said, 'We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.'

These words spake his parents, *because they feared the Jews*: for the Jews had agreed already, that if any man did confess that he was Christ, he should be *put out of the synagogue*. Therefore said his parents, 'He is of age; ask him,'

Then again called they the man that *was blind*, and said unto him, '*Give God the praise: we know that this man is a sinner.*'

He answered and said, '*Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.*'

Then said they to him again, 'What did he to thee? how opened he thine eyes?'

He answered them, 'I have told you already, and *ye did not hear: wherefore would ye hear it again? will ye also be his disciples?*'

Then they reviled him, and said, 'Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, *we know not from whence he is.*'

The man answered and said unto them, 'Why! herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes! Now we know that *God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing.*'

They answered and said unto him, 'Thou wast altogether *born in sins*, and dost thou teach us?' And they cast him out.

Jesus heard that they had cast him out; and when he had found him, he said unto him, 'Dost thou believe on *the Son of God*?' He answered and said, 'Who is he, Lord! that I might believe on him?' And Jesus said unto him, 'Thou hast both seen him, and it is he that talketh with thee.' And he said, 'Lord! I believe.' And he worshipped him.

And Jesus said, '*For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.*'

And some of the Pharisees which were with him heard these words, and said unto him, 'Are we blind also?'

Jesus said unto them, '*If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth.*'

"*Passed by,*"—on leaving the enraged Jews, as narrated

in the last paragraph. From the incident of the Adulterous Woman down to the end of the text now being annotated, everything narrated by John occurred on Sunday, Tisri 22.

"*He saw . . . birth.*"—The man was sitting at the gate of the Temple, (as was the custom with beggars, cripples, &c.), to ask alms, (*see, hereafter, "Is not this . . . begged"?* and, also, Acts iii. 2).

"*Who did sin blind?*"—Four explanations are given of the force of this question, as regards the blind man himself, *viz.*, that the Disciples

1. Alluded to the doctrine of metempsychosis, (which it is alleged the Jews had imbibed), and intended to ask, "*Did this man sin in some former state?*"

2. Meant, "*Was it in view of some great sin which God foreknew the man would commit that he was born blind?*"

3. Referred to the doctrine, (said by some authorities to have been held by the Rabbins), that *a child could sin between conception and birth.*

4. "When they asked the question, did not see the self-contradiction which was involved: . . they did not at the moment perceive that the mere fact of this calamity reaching back to his birth at once excluded and condemned" their "uncharitable suspicions." *This seems to be the correct view.*

With regard to the reference to His parents, there is no doubt the Twelve alluded to Ex. xx. 5.

The Disciples, like the Jews generally, (and other nations), (erroneously), believed that exemplary affliction or suffering was the proof and penalty of exemplary sin, either personal or ancestral, (*see* Luke xiii. 1-5: Acts xxviii. 4).

Suffering is, undoubtedly, the result of sin, in a general sense, but not in the personal and distinctive manner which the Jews held it to be in cases like the one in point.

"*Neither . . . parents,*"—*i.e.*, not "He and his parents have never sinned," but "It is not on account of his own or his parents' sins that he was born blind."

"*That the works . . . in him,*"—*i.e.*, not that the man was born blind for the special purpose that "the works," &c., but that his affliction afforded an opportunity of working "the works," &c., and, thus, instead of being a punishment, would prove a blessing to him.

"*The works of God.*"—The "works of God" were "made manifest" in this man, in

1. His cure.

2. His subsequent faith in Christ, (*see* c. vi. 29).

"*While it is day,*"—i.e., during Christ's stay on earth.

"*The night,*"—i.e., Christ's death.

"*I am . . . world,*"—has a double meaning,—referring to His giving sight to the physically, and the spiritually, blind, which he was about to do in the present case.

"*Made clay,*"—of the dust and the spittle.

"*Anointed . . . clay,*" (*see* Mark viii. 23),—rather, as in margin, "*spread the clay upon the eyes of the blind man.*" The action of making clay, and spreading it on the man's eyes, was merely a symbolical action, intended to shew the blind man that the healing power came from Christ.

"*Go / wash!*"—so in the case of Naaman, (*see* 2 Kings v. 10).

"*The pool of Siloam,*"—situated in the mouth of the Tyropean, on the S.E. of the ancient city. It is both a fountain and a pool, (or reservoir), the latter being 53 feet long, 18 broad, and 19 deep. The water flows into it from a smaller basin excavated in the rock a few feet higher up, which forms the entrance, (or termination), of a subterranean passage, cut through the rock, connecting the Pool of Siloam with the *Fountain of the Virgin*, which many regard as the *Fountain of Siloam*, while they consider the lower reservoir to be the *Pool of Siloam*. Siloam has, like the upper fountain, an irregular flow.

"*Sent,*"—i.e., sent *through the subterranean rock-canal.*

"*Siloam,*"—is the same in signification as "*Shiloh,*" the name given to Jesus as *sent* by the Father. The waters of Siloam were typical of Him, and He, doubtless, directed the blind man thither in order to put him in mind of the Shiloh by whom the miracle was wrought.

"*The Pharisees,*"—i.e., the Sanhedrin.

"*This man,*"—i.e., Christ.

"*Not of God,*"—i.e., not a prophet sent by God.

"*Others,*"—probably, Nicodemus, *inter alios*, (*see* a. iii. 2).

"*How can . . . miracles?*"—justly reasoning that God would not empower an impostor to work miracles. This is the value of the evidence of miracles.

"*Division,*"—rather, "*schism,*"—a separation into two parties.

"Of age,"—margin, "*old enough*," (*i.e.*, to speak).

"*Because they . . . Jews.*"—They answered the first two questions,—*viz.*, as to his being their son, and his having been born blind, but, though evidently believing that He who had opened his eyes was the Christ, they, fearing excommunication, warily avoided the third query by sheltering themselves under the declaration that, as they had not seen it wrought, they could not tell who had cured him.

"*Agreed*,"—margin, "*ordained*."

"*Put . . . synagogue*,"—*i.e.*, *excommunicated*. The Jews had two forms of excommunication:—

1. *The Lesser*,—for light offences, of which they recognized 24,—consisting of exclusion from the synagogue; and prohibition from approaching nearer than 4 cubits to wife, relatives, and friends, during 30 days.

2. *The Greater*,—for more serious offences,—consisting of perpetual exclusion from the synagogue, with awful curses; and prohibition from all intercourse with the people, including even the purchasing of food: this excommunication was termed "*the Curse*."

"*Synagogue*,"—where the Jews met for ordinary worship. The service consisted of—

1. Reading a portion of the Pentateuch, and of the Prophets, which was done standing.

2. Expounding the portion read. Any devout person was invited to do this, and the expounder sat during the discourse.

3. A short concluding prayer.

Each synagogue was managed by a Council of Elders, who chose a President, called the *Ruler of the Synagogue*.

"*Was blind*,"—should be, "*had been blind*."

"*Give . . . praise*,"—a form of administering an oath: the meaning is, "*Tell the truth, and, thereby, give God the praise*." (See Josh. vii. 19).

"*Whether . . . not*,"—In *v.* 31, the man declares that Christ was *not* a sinner. Consequently, there was no doubt in his mind. The words, "*or no*," should be omitted, and then his meaning appears, *viz.*, that he did not know that Jesus was *what the Pharisees* represented Christ to be—a sinner,—he would not take *their dictum* on the point.

"*Ye did not hear*,"—*i.e.*, "*Ye did not believe*,"

"*Will . . . disciples*"?—ironical.

"We know . . . is,"—i.e., they had no knowledge or proof of His being, like Moses, Divinely commissioned.

"God heareth not sinners,"—i.e., "God does not enable impostors to work such miracles as these."

"A worshipper,"—i.e., "a sincere worshipper; one who fears, loves, and adores, God."

"Doeth His will,"—i.e., obeys His commandments.

"Him . . . heareth,"—see Ps. x. 17; xxxiv. 15; cxlv. 18; Prov. xv. 29; Jas. v. 16; 1 Pet. iii. 12; 1 Jno. iii. 22; v. 14.

"Since . . . blind."—"Such a miracle was esteemed by the Jews a peculiar sign of the Messiah, and was never known to be wrought by Moses or any other prophet." Consequently, Our Lord's working it was a proof of His Divine mission as the Christ.

"Born in sins."—The Pharisees, evidently, had the same idea as the Disciples, viz., that the man's blindness was a proof, and punishment, of sin.

"Cast . . . out,"—i.e., excommunicated him.

"The Son of God,"—i.e., the Messiah.

"For judgment . . . world."—This was not the purpose, but the result, of His coming, (see c. iii. 17).

"That . . . see,"—i.e., that those who had been hitherto spiritually dark might have their souls' eyes opened: this refers, especially, to the Gentiles, (see Acts xxvi. 17, 18).

"That . . . blind,"—i.e., the Jews, who had hitherto had the light, but had abused their privilege, would have that light taken from them. Or, it may refer to the wilful blindness of the Jews, who professed to be perfectly and peculiarly enlightened.

"If . . . remaineth,"—i.e., "If ye were (simply) ignorant, your unbelief might be excusable; but since ye profess to be wise, your unbelief remains (inexcusable)." "They had every advantage for coming at the truth, and recognizing Jesus as the Messiah; but they resisted conviction, were wilfully blind, and therefore their sin remained, seeing it could only be removed through faith in Him, in whom they refused to believe."

Christ delivers, and expounds, the Parable of the Good Shepherd : there ensues another Schism amongst the People.

AT JERUSALEM.

(c. x. 1-21).

“‘Verily! verily! I say unto you, *He that entereth not by the door into the sheepfold*, but climbeth up some other way, the same is a *thief* and a *robber*. But he that entereth in by the door is *the shepherd* of the sheep. To him *the porter* openeth; and the sheep *hear* his voice: and *he calleth his own sheep by name*, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of *strangers*.’

This *parable* spake Jesus unto them: but they understood not what things they were which he spake unto them.

Then said Jesus unto them again, ‘Verily! verily! I say unto you, *I am the door of the sheep. All that ever came before me* are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and *find pasture*. *The thief cometh not, but for to steal, and to kill, and to destroy*: I am come that they might have life, and that they might have it *more abundantly*. *I am the good shepherd*: the good shepherd *giveth his life* for the sheep. But he that is an *hireling*, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and *know* my sheep, and *am known* of mine. As the Father *knoweth* me, even so know I the Father: and *I lay down my life for the sheep*. And other sheep I have, which are not of *this fold*: them also I must bring, and they shall hear my voice; and there shall be *one fold*, and *one shepherd*. Therefore doth my Father love me, because I lay down my life, *that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.* This commandment have I received of my Father.’

There was a division therefore again among the Jews for these sayings. And many of them said, 'He hath a devil, and is mad; why hear ye him?' Others said, 'These are not the words of him that hath a devil. *Can a devil open the eyes of the blind?*'"

The delivery of this Parable followed immediately upon the words of Christ recorded in the preceding paragraph. Therein, He had declared the Pharisees to be blind, and, therefore, misleaders of the people. He now continues this "protest against the assumptions and errors of the ruling party in the city," by denouncing them as mere hireling shepherds.

The Parable is based upon the pastoral habits and economy of the East, the sight of a shepherd leading his flock, doubtless, suggesting the subject to Our Lord.

The particulars in connection with sheep-tending to which Christ alludes are as follows:—

During the night, flocks were kept within lofty and strong stone *sheepfolds*, in order to protect them from wild beasts, and *thieves and robbers*, who would *climb* over the walls. In the morning, *the shepherd* would come to the *door*, (or gate), of the fold, and the *porter*, (or door-keeper), having *opened to him*, would *call* the flock, (*the name of each member of which he would know*), and, *going before them, lead them out* to their daily pasture, *they knowing his voice, and following him*, whereas *they would not follow, but flee from, strangers, not knowing their voice*.

The meaning of the Parable, Christ Himself so clearly declares that only a few incidental elucidations are required:—

"*The door*,"—Christ.

"*Sheepfold*,"—the Church of Christ, as consisting of all faithful believers.

"*He that entereth the sheepfold*,"—i.e., he who becomes a pastor of the Church of Christ.

"*That entereth . . . door*,"—i.e., that has not believed in Christ for his own salvation,—that is not conformed to, and a humble follower of, Him,—that does not take upon himself the office from pure motives and with a conviction of his possessing those dispositions and endowments which the office demands. On the qualifications of a true shepherd see 1 Tim. iii. 2-7: Tit. i. 7-11: 1 Pet. v. 2, 3.

"*Thief*,"—i.e., *pilferer*, one who robs *by stealth*: "*robber*,"—i.e., one who steals *openly, with violence*. In the text, however, the two words are not intended to be different in meaning, but are used for the purpose of intensifying the force of the expression. Or, it may be that there is here a reference to two classes of depredators upon the flocks in Palestine,—*viz.*, those who climbed and robbed *stealthily*, and those who, secure in numbers, scaled the walls and stole *with open force*.

"*The shepherd*,"—should be, "*a shepherd*," i.e., a true shepherd.

"*The porter*,"—i.e., the Holy Ghost, by whose power alone a true shepherd enters upon his office, and he and his people have communion with each other.

"*Hear*,"—i.e., *recognise, and obey*.

"*He calleth . . . name*,"—i.e., he knows them individually. *To be named, or, called by name*, is an expression, in the Scriptures, indicating great privilege and honor.

"*Strangers*,"—i.e., false teachers: the true sheep of God readily detect such.

"*Parable*,"—margin, "*proverb*": "*parable*," (from the Greek, meaning a *comparison, or, similitude*),—a real, or fictitious, *narrative, veiling some spiritual lesson*.

"*I am . . . sheep*,"—i.e., "*I am the way by which all, whether ministers or private Christians, (shepherds or sheep), can enter my Church.*"

"*All . . . me*,"—i.e., false prophets and teachers, generally, and those then existing, especially, (as is manifest from the use of the word "*are*").

"*Find pasture*,"—see Ps. xxiii. 1, 2.

"*The thief*,"—i.e., the false teacher.

"*Not but*," = *only*.

"*The thief . . . destroy*,"—whence, (and, also, on account of their rapacity), Christ's application of the terms "*thieves*" and "*robbers*" to such. (See Acts xx. 29 : 2 Pet. ii. 1-3).

"*Kill*,"—literally, "*butcher*."

"*Destroy*,"—It was the custom of the marauders then infesting Palestine to *destroy* what they could not carry off.

"*More abundantly*,"—should be, "*superabundantly*." Sheep, in order to thrive, must have not merely sufficient, but *exuberant*, pasturage. So, "out of" the "*fulness*" of Christ do Christians receive "*and grace for grace*," (see on c. i. 16).

"*I am . . . Shepherd.*"—Christ is described under this title in prophecy,—e.g., Is. xi. 11: Ezek. xxxiv. 12-23; xxxvii. 21, 24.

"*The Good Shepherd,*"—i.e., "*that Good Shepherd*" predicted in prophecy; and, also, "*the,*" (one), "Good Shepherd," (see Heb. xiii. 20: 1 Pet. v. 4).

"*Giveth his life,*"—i.e., *is ready to give his life*, in defending his flock. Eastern shepherds were frequently called upon thus to hazard their lives against marauders and wild beasts, (see 1 Sam. xvii. 34-36).

"*Hireling,*"—i.e., one who for *mere wages* takes charge of a flock,—as regards the Church, one who for *mere temporal advantage, or some other unworthy motive*, enters the ministry. The Church had been forewarned of such, (see Is. lvi. 10, 11: Ezek. xxxiv. 2-6: Zech. xi. 16, 17: Acts xx. 29: 2 Pet. ii. 1-3), and such began early to prevail in it, (see Phil. ii. 21).

"*Know,*"—i.e., *love*.

"*Am known,*"—i.e., "*am loved,*" as Saviour and Friend.

"*Knoweth,*"—i.e., *loveth*.

"*I lay . . . sheep,*"—the greatest proof of His love, (see c. xv. 13). Christ laid down His life *as a sacrifice for His people's sins*, dying *in their stead*, and giving them eternal life through faith in His finished work.

"*Other sheep,*"—i.e., the Gentiles, (see Is. lvi. 3, 7, 8).

"*This fold,*"—the Jewish fold,—the circumcision.

"*Bring,*"—into the Church and heaven,—by the labors of His successors.

"*One fold,*"—one and the same Church, (see Ezek. xxxvii. 22: Rom. x. 12: Eph. ii. 14), and one heaven.

"*One Shepherd,*"—the Lord Jesus Christ, the common Saviour of all, in whom all believers *are one*, (see Ezek. xxxvii. 24: Rev. vii. 17).

"*That . . . again,*"—to complete, and carry on, the work of Redemption.

"*No man . . . me,*"—i.e., *against Christ's will*.

"*I lay . . . myself,*"—see Ps. xl. 7: Phil. ii. 8.

"*No man . . . again,*"—a most distinct and powerful assertion of Christ's Divinity!

"*Commandment,*" (see c. xiv. 31),—i.e., *commission*, *charge*: the meaning is, "My dying and resurrection are by the eternal *counsels* of the Father."

"*Can . . . blind,*"—i.e., "Can one possessed with the

spirit of evil do a good work like this wrought on the blind man?"

With this discourse, end the incidents of this visit of Christ to Jerusalem. "On no other occasion does such an effect appear to have been made on the minds of the people. We are told, indeed, of few works of mercy and redeeming power; but the gracious words that fell from His lips appear to have sufficed to produce a great influence on many and diverse classes." "The mixed multitude, the dwellers at Jerusalem, (c. vii. 25), the officials of the Temple, (c. vii. 46), and to some extent even the hostile Jewish party, (c. viii. 30), bore witness to the more than mortal power of" His teaching.

Christ visits Jerusalem at the Feast of Dedication: while walking in Solomon's Porch, the Jews ask Him plainly whether He is the Messiah: He replies that He has already told them,—explains their unbelief, and declares Himself One with the Father, whereupon they again take up stones to stone Him: He asks for which of His good works they thus act: They reply that they would stone Him as a blasphemer: He declares Himself to be the Son of God in a sense superior to that in which rulers are termed "gods," and demands belief that He and the Father are One, on the ground of His works: the Jews again seek to take Him, but He escapes, and departs to Bethabara, where many believe on Him.

(c. x. 22-end).

"And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch.

Then came the Jews round about him, and said unto him, '*How long dost thou make us to doubt? If thou be the Christ, tell us plainly.*'

Jesus answered them, '*I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you,—my sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are One.*'

Then the Jews took up stones again to stone him.

Jesus answered them, '*Many good works have I shewed you from my Father; for which of those works do ye stone me?*'

The Jews answered him, saying, '*For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.*'

Jesus answered them, '*Is it not written in your Law, I said, Ye are gods? If he called them gods unto whom the word of God came, (and the scripture cannot be broken); say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him.*'

Therefore they sought again to take him: but he escaped out of their hand, and went away again beyond Jordan into the place where John at first baptized; and there he abode. And many resorted unto him, and said, '*John did no miracle: but all things that John spake of this man were true.*'

And many believed on him there."

"**The Feast of the Dedication,**" (*i.e.*, of the Temple),—in celebration of the cleansing and re-dedication of the Temple by Judas Maccabæus, (165 B.C.), after its pollution by Antiochus Epiphanes.

It commenced on the 25th. of Chisleu, (the 9th. month of the Sacred Year), and lasted 8 days, being distinguished by the offering of numerous sacrifices, and the nightly

illumination of every dwelling, whence it was termed, also, the "*Feast of Lights*."

The Feast mentioned in the text fell upon Decr. 19. It is generally admitted that we have no record of any incidents in Christ's career from this period back to the Feast of Tabernacles,—a period of about 2 months, and it is supposed that, during the interval, He resided at Capernaum. Had He remained at Jerusalem, it is almost a certainty that He would have again encountered the Jews, in which case John would have recorded the circumstances.

"*It was winter*,"—whence Christ's walking in Solomon's Porch.

"*Solomon's Porch*,"—a portico on the east side of the Temple, leading into the Court of the Gentiles,—so called either as having been portion of Solomon's Temple left undestroyed, but dilapidated, by the Babylonians—repaired by Zerubbabel—and left unrestored by Herod; or, as occupying the place of the portico built by Solomon.

"*If thou . . . the Christ*,"—i.e., "*If thou be the Messiah whom we expect*."

"*How long . . . doubt*?"—Christ *had* told them that He was the Messiah, but "to be the true Christ, and to be the Christ which the Jews expected, were very different things; and however plainly Our Lord might have declared Himself the Christ in the former capacity, the enquirers would still judge of His meaning from their own notions concerning the Christ, in the latter; between which, and the truth of the fact as regarded the former, there would be the utmost discrepancy." The enquiry seems to have been put, not in hostility, but, rather, wistfully and encouragingly, with a desire to induce Our Lord to declare Himself *the Messiah they expected*,—"a second Judas Maccabæus, (whose exploits they were commemorating)," to "deliver them from the hated yoke of the foreigner." They had seen, from His mighty works, what power He possessed, and, had He declared Himself to be the earthly potentate and conqueror whom they were expecting, there is no doubt that the whole Jewish people would have received Him rapturously.

"*I told you*,"—i.e., "*I told you I was the Messiah, but not in the sense you mean*": instances in which He had used expressions conveying this truth are cs. v. 17, 19, 22; vi. 41, 48, 51; viii. 16, 58.

"*Ye are . . . sheep,*"—i.e., "You do not possess the spirit of meek and humble disciples."

"*As I . . . you,*"—on occasion of His last discourse, concerning the Good Shepherd.

"*Follow,*"—i.e., obey, and imitate.

"*Any man,*"—i.e., "*any enemy*:" the allusion is, eminently, to the Devil, our great Adversary, (see 1 Pet. v. 8).

"*Pluck,*"—original, "*rob*": the idea is that of seizing, and bearing away, *as a robber would a sheep*.

"*One,*"—in nature and perfections, power, and counsel.

"*Stones,*"—which would be lying about for Temple repairs, which were almost always going on.

"*Again,*"—this being the *third* occasion of their doing so, (see *ca.* v. 17, 18; viii. 58, 59).

"*Good works,*"—miracles: perhaps, there is here, also, a reference to "His whole course of action in promulgating the gospel of grace."

"*From my Father,*"—i.e., "*in virtue of the power vested in me by the Father.*" Whenever, as in this instance, Christ is represented by John as speaking of Himself as inferior to the Father, He is to be understood as speaking of Himself in His human nature.

"*Many . . . stone me*"?—"a soft answer" that arrested their "wrath" from execution!

"*And because,*"—rather, "*even because.*" It was clearly foretold that the Messiah should be God and man, (see *Is.* vii. 14), but the Jews did not recognize Jesus as the Christ, and, consequently, regarded His declaration that He was God as blasphemy.

"*Law,*"—is here used in its widest acceptation, as meaning *the whole of the Old Testament*, (see *ca.* xii. 34: xv. 25.)

"*In your Law,*"—in *Psa.* lxxxij. 6. The Psalm is directed against the tyranny and injustice of the judges and magistrates in Israel.

"*He called,*"—i.e., the Psalmist called.

"*Them unto whom . . . came,*"—i.e., *the judges and magistrates*, to whom was delivered *the command*, in the Psalm, to "defend the poor," &c.

"*Broken,*"—i.e., *contravened, set aside as wrong*.

"*Sanctified,*"—*set apart*.

"*If He called . . . Son of God.*"—The force of the argument is this, "God Himself calls *judges and magistrates* Divine, and sons of God, ('Gods'; and . . . children

of the Most High'), may not *I* claim to be the Son of God, I, whom God the Father has sent into the world, and to whom He has committed an office far above theirs"?

This reply of Christ is peculiar, and forcible. He does not mean that He was to be called "God," and "Son of God," merely in the sense in which the judges and magistrates are so termed in the Psalm, *viz.*, with respect to office; neither does He refuse the application of the titles to Himself in the same sense as they apply to God the Father,—but, instead of explaining *fully* the nature of His union with the Father, and the grounds on which He claimed to be the Son of God, He takes them on the ground of what most of them admitted, and what ought to have been apparent to all, *viz.*, that He was a prophet sent from God, and argues that even on that supposition, (leaving out of consideration any higher right), He might justly claim the title. This style of argument, (taking an instance, and reasoning, *ab concessis*, from the less to the greater), was very popular with the Jews, whence its employment in this instance was adapted to make a great impression on His hearers.

"*Believe me not,*"—*i.e.*, "*when I say that the Father and I are One.*"

"*If I do . . . not,*"—*i.e.*, "If I do not the same *works* which my Father doth, you might refuse to believe my *words*; but, since they bear the same stamp and impress" as my Father's, "you should, at least, believe *them*, if you will not believe my words; and then would you understand that the Father is in me, and I in the Father."

"*If I do,*"—*i.e.*, *do the same kind of works as the Father.*

"*Believe not me.*"—*i.e.*, "believe not my doctrine, and disregard not my person."

"*Believe the works . . . in Him.*"—There could be no stronger proof of Christ's being One with God the Father than the fact that He performed works peculiar to God, and in a manner proper to God.

"*Again,*"—*see c. vii. 30.*

"*Again,*"—refers to His last visit beyond Jordan, (*see c. vi. 1.*)

"*Into the place . . . baptized,*"—*i.e.*, to Bethabara.

"*John . . . true,*"—*i.e.*, "though John did not confirm his mission by any miracles, yet is it now apparent that he

was a prophet, since all that he foretold as to the character and works of this Jesus has come true."

"*All things that John spake,*"—in his several testimonies to Christ, of which a list has been already given. What these trans-Jordanites had heard, and now, doubtless, saw, of Christ, led them to make this confession.

"*Many believed,*"—the soil having been well prepared by the Baptist.

Christ receives, at Bethabara, news of the sickness of Lazarus, at Bethany, whither He departs, and, on His arrival, finding him dead and buried, raises him from the dead: the Sanhedrin meet, and Caiaphas advocating Christ's death, utters a remarkable prophecy: thenceforth, the Council assiduously plot to put Him to death: He withdraws to Ephraim.

(C. XI. 1-54).

"Now a certain man was sick, named *Lazarus*, of *Bethany*, the town of *Mary* and her sister *Martha*. (*It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair; whose brother Lazarus was sick*).

Therefore, *his sisters* sent unto him, saying, 'Lord! behold! he whom thou lovest is sick.'

When Jesus heard that, he said, '*This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.*'

Now Jesus loved *Martha*, and her sister, and *Lazarus*.

When he had heard therefore that he was sick, *he abode two days still in the same place where he was.*

Then after that saith he to *his disciples*, 'Let us go into *Judæa* again.'

His disciples say unto him, 'Master! the Jews of late sought to stone thee; and goest thou thither again?'

Jesus answered, '*Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.*'

These things said he : and after that he saith unto them, 'Our friend *Lazarus sleepeth* : but I go, that I may *awake* him out of sleep.'

Then said his disciples, 'Lord ! if he sleep, he *shall do well*.' (Howbeit Jesus spake of his death : but they thought that he had spoken of taking of rest in sleep).

Then said Jesus unto them plainly, 'Lazarus is dead. And I am glad for your sakes that I was not there, *to the intent ye may believe* ; nevertheless let us go unto him.'

Then said *Thomas*, which is called *Didymus*, unto his fellow disciples, 'Let us also go, that we may die with him.'

Then when Jesus came, he found that he had lain in the grave four days already.

Now Bethany was nigh unto Jerusalem, *about fifteen furlongs off* : and many of *the Jews came* to Martha and Mary, *to comfort them* concerning their brother.

Then Martha, as soon as she heard that Jesus was coming, went and *met him* : but Mary *sat still* in the house.

Then said Martha unto Jesus, 'Lord ! if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.'

Jesus saith unto her, 'Thy brother *shall rise again*.'

Martha saith unto him, 'I know that he shall rise again in the resurrection at the last day.'

Jesus said unto her, 'I am the resurrection, and the life : he that believeth in me, *though he were dead, yet shall he live* : and whosoever liveth and believeth in me *shall never die*. Believest thou this ?'

She saith unto him, 'Yea ! Lord ! I believe that thou art the Christ, the Son of God, which should come into the world.'

And when she had so said, she went her way, and called Mary her sister secretly, saying, 'The Master is come, and calleth for thee.'

As soon as she heard that, she arose quickly, and came unto him. (Now Jesus was not yet come into town, but was in that place where Martha met him).

The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, 'She goeth unto the grave to weep there.'

Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, 'Lord ! if thou hadst been here, my brother had not died.'

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he *groaned in the spirit*, and was troubled, and said, 'Where have ye laid him'?

They said unto him, 'Lord ! come ! and see' !

Jesus wept.

Then said the Jews, 'Behold how he loved him' !

And some of them said, '*Could not this man, which opened the eyes of the blind, have caused that even this man should not have died ?*'

Jesus therefore again groaning in himself cometh to the grave. It was a *cave*, and a stone lay upon it.

Jesus said, 'Take ye away the stone.'

Martha, the sister of him that was dead, saith unto him, 'Lord ! by this time he stinketh : for *he hath been dead four days.*'

Jesus saith unto her, 'Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God' ?

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, 'Father ! *I thank thee that thou hast heard me. And I knew that thou hearest me always : but because of the people which stand by I said it, that they may believe that thou hast sent me.*'

And when he thus had spoken, he cried *with a loud voice*, 'Lazarus ! come forth' !

And he that was dead came forth, *bound hand and foot with graveclothes* : and his face was bound about with a *napkin*. Jesus saith unto them, 'Loose him ! and let him go' !

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

Then gathered the chief priests and Pharisees a *council*, and said, '*What do we ? for this man doeth many miracles. If we let him thus alone, all men will believe on him : and the Romans shall come and take away both our place and nation.*'

And one of them, named Caiaphas, *being the high priest that same year*, said unto them, '*Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.*'

(*And this spake he not of himself: but, being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad*).

Then from that day forth they took counsel together for to put him to death.

Jesus therefore walked no more openly among the Jews: but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples."

"Bethany,"—a village in Judæa, on the eastern slope of the mount of Olives.

"The town of,"—i.e., the dwelling-place of.

"Lazarus," "Mary," "Martha,"—brother, and sisters,—a peculiarly happy and favored family, being very dear, and attached, to Our Lord, on whom they were all firm believers. Besides the incidents of the text, and that of Mary's anointing Christ, (to which reference will shortly be made), only one other is narrated concerning them, viz.,—a visit, (subsequent to the raising of Lazarus), of Jesus to them, when anxiously-thrifty Martha was intent on entertaining Him, while Mary, choosing "the better part," sat at His feet, a meek learner, (*read Luke x. 38-42*).

"It was . . . sick."—This anointing, in the house of Simon the Leper, took place at Bethany, on the Saturday evening preceding Passion Week. It is recorded by Matthew, Mark, and John, and will be treated in its proper place. In the text, the occurrence is mentioned by *prolepsis*, the expression "It was . . . sick," meaning, "It was that Mary who afterwards anointed," &c.

"His sisters,"—margin, "the sisters."

"Sent,"—to Bethabara,—sent for Christ to come and heal him: they do not seem to have believed that He could cure him without being present, for both sisters said to Him, when He came, "Lord! if Thou hadst been here my brother had not died."

"Not unto death,"—i.e., lasting death.

"This sickness . . . of God,"—states the purpose of the sickness, viz., not the death of Lazarus, but the glorifying of God, by his resurrection, at the word of Christ.

"For the glory of God,"—because Lazarus's resurrection would exhibit His Almighty power, and His goodness.

"That the Son . . . thereby,"—because Lazarus's resurrection would afford conclusive evidence of His being Divine, and the Messiah, and, also, because it would, as just stated, exhibit His Almighty power and goodness, as God. Jesus Himself had, before this, (*see* c. v. 20), predicted that He would raise the dead, as stronger proof than had yet been given of His Messiahship. (*See*, also, His message to John, Matt. xi. 5).

"This sickness . . . thereby."—This was, doubtless, the message which Christ returned to the sisters, (*see* His words, hereafter, to Martha, "Said I not . . . glory of God"?)

"In the . . . was,"—i.e., at Bethabara.

"He abode . . . was,"—in order

1. That a sufficiently long interval might elapse between the death of Lazarus and his resurrection to leave no doubt of his decease, and of the genuineness of the miracle.

2. To make His grace and love more conspicuous by the delay.

"His disciples,"—should be, "the disciples."

"Of late,"—should be, "just now," *see* c. x. 31. How long Christ remained at Bethabara is not stated, or ascertained, but the words of the text shew that his visit there was not long.

"In him,"—should be, "in it," i.e., in the world.

"Are . . . day"?—a proverbial saying amongst the Jews. The "day" here spoken of is from sunrise to sunset, which period the Jews, borrowing their computation from the Greeks, divided into 12 hours, varying according to the season of the year.

"Are there . . . in him,"—includes two ideas:—

1. That Christ desired, as long as His day of opportunity lasted, to work the works which His Father had sent Him to do; and that, as long as that day lasted, His enemies' malice was powerless to injure Him.

2. That the Disciples, in following Him, "the Light of this world," had nothing to fear from the Jews, though when He should be no longer in the world they would suffer at their hands.

"Sleepeth" = *is dead*. In the Scriptures the word "sleep" is applied to death, to intimate that death will not be final,—that there will be a resurrection.

"*Lazarus sleepeth*,"—so spake Christ in the case of Jairus's daughter, (see Matt. ix. 24).

"*Awake*" = *raise from the dead*.

"*Shall do well*,"—i.e., "*shall recover*." Sleep was regarded by the Jews as a most favorable symptom in sickness. The Disciples took Christ's words literally, and, believing that Lazarus was in a *natural* sleep, expressed this assurance of his recovery.

"*To the intent . . . believe*,"—i.e., "*that your faith may be strengthened*."

"*Thomas*," "*Didymus*,"—the former Hebrew, the latter Greek, both mean "*a twin*." The Jews, when travelling, or when associated with Greeks or Romans, habitually adopted a Greek or Latin name, of like signification with their own.

"*Let . . . with him*,"—Thomas here displays that misgiving and despondency which characterized him, (see *cs.* xiv. 5 ; xx. 25). Feeling certain of His Master's falling a prey to the Jews, He, with a melancholy resignation, (but true fidelity, which, also, distinguished him), proposes that the Disciples shall at least accompany Christ, and share His fate.

"*About fifteen furlongs*,"—nearly 2 miles,—E.S.E. from Jerusalem.

"*The Jews*,"—i.e., the *principal* Jews. From the fact that numbers of the leading Jews came to condole with the sisters, it appears that the family were of superior position : this is confirmed by their possession of a private tomb, and by the price of the "*ointment*" with which Mary anointed Christ.

"*Came*,"—should be, "*had come*."

"*To comfort them*,"—"The Jews' mourning for the dead lasted 7 days, (after 3 days of weeping, which followed the day of death), sometimes thirty, during which the friends came to condole with the bereaved family ; this was according to the condition of the deceased."

"*Met Him*,"—outside the village.

"*Still*,"—should be omitted, not being in the original.

"*Sat*,"—the usual posture of grief amongst the Jews.

"*Thy . . . again*,"—alluding to His coming miracle.

"*I am the Resurrection*,"—i.e., the *Author and Agent* of the Resurrection, (see 1 Cor. xv. 12-22 : Jno. v. 21, 25). Christ here intimates that, as He can and will hereafter raise *all* the dead, so He can and will now raise *Lazarus*.

"*I am . . . the life*,"—i.e., *the Author and Giver of (Eternal) Life.*

"Jesus is the *Resurrection* to those believers who are departed hence in the Lord; and He is the *Life* to those who are still upon earth: and He will finally be the *Resurrection and the Life* to them *both*."

In the declaration, "*I am . . . Life*," Christ uses the figure of the effect for the efficient, (as in 1 Cor. i. 30).

"*Though . . . dead*,"—should be, "*though he die*," (i.e., "*must die*").

"*Shall live*,"—in eternal bliss.

"*Shall never die*,"—should be, "*shall by no means die for ever*." The reference seems to be to those believers who, being alive at the Second Advent, will be changed, but not die, (see 1 Cor. xv. 51: 1 Thess. iv. 15-17).

"*I believe*,"—i.e., "*have believed*."

"*Yea . . . world*,"—signifies, "*Yea! Lord! I believe, for, having believed that Thou art, &c., I cannot but believe everything Thou sayest*." She seems to have believed, without fully *understanding*, and to have then sent Mary to Him feeling that *she* better understood Christ.

"*Master*,"—i.e., "*Teacher*."

"*She goeth . . . there*,"—which was the usual custom.

"*Groaned*,"—The word so translated signifies "*feelings of indignation and grief*," the cause of which is generally regarded as being the fact that at that moment Christ realized the evil which sin had wrought: "*He beheld 'death' in all its fearfulness as the 'wages of sin.'*" All the world's woes, of which this was but a little sample, rose up before His eyes. All its mourners and all its graves were present to Him." The *indignation* He would feel against *Satan*, the *grief*, for *man*.

"*In the spirit*,"—inwardly, and suppressedly.

"*Jesus wept*," (as, afterwards, over Jerusalem—see Luke xix. 41),—the shortest verse in the Bible, but one of the most consolatory, shewing that He is "*touched with the feeling of our infirmities*." It was, probably, while on the road to the sepulchre that He "*wept*."

"*Could not . . . died*?"—They did not understand the reason of Christ's not healing Lazarus. The incident of this question is a strong proof of the truth of John's narrative. It is eminently natural, and just what might be expected, that these dwellers in Jerusalem should refer

to the recent miracle of healing the Blind Man, *with which they were so well acquainted*, rather than to the raising of the Son of the Widow of Nain, and of Jairus's Daughter, both of which, happening *at an earlier period* and in remote Galilee, they had, probably, no, or little, knowledge of.

"Cave,"—i.e., either natural, or, artificially hollowed out of the rock.

"Dead,"—is not in the original.

"He hath been four days,"—i.e., *in the tomb*. Supposing Lazarus to have died the day after Christ received the message, and Him to have started the next day, as the distance between Bethabara and Bethany was over two days' journey, He would arrive at the latter place on the third day succeeding that on which Lazarus died, and, as the Jews interred on the day of decease, he had, when Martha spoke, lain in the tomb three days and part of a fourth, which period, with the Jews, would be considered "*four*" days.

"Thou hast . . . me,"—i.e., "That thou hast given me the power to work this miracle that I am about to perform," (and others).

"Because . . . sent me,"—i.e., that all present, especially his Jerusalem opponents, (who had accused Him of blasphemy, in making Himself God, and of working His miracles by Satanic agency), might have proof, in the raising of Lazarus, that He was what He professed to be—the Messiah, the Son of God. Nothing could be more conclusive, on these points, than the miracle: He had addressed God as His "Father,"—declared that He worked, and would work, by Divine power, and stated that He did this in order that the coming resurrection might be a proof and test of His being the Sent of God. Lazarus rose! and, thus, the Father "sealed" the Son as all that He claimed to be. Had our Lord been an impostor, His appeal *could* not have been responded to—Lazarus would *not* have risen!

"Loud,"—Greek, "*great*"; Syriac, "*high*,"—a distinct assertion of power. So, at the Second Advent, He will call the dead with a *great sound* of a trumpet, (see Matt. xxiv. 31: 1 Thess. iv. 16).

"Bound,"—*swathed*,—body and limbs *separately*, or he could not have "come forth."

"*Napkin*,"—probably, after the Egyptian fashion, (which the Jews had, most likely, adopted), going only round the forehead and under the chin.

"*Loose*,"—"unswathe."

The Resurrection of Lazarus was, besides a proof of Our Lord's Messiahship;—

1. An emblem of Christ's quickening those "dead in trespasses and sins."

2. An earnest of the final Resurrection.

"*Told them . . . done*,"—N.B. The *fact* of this miracle was never questioned, (as the cure of the Blind Man was). It was the fact that He had undoubtedly done so transcendent a miracle that so alarmed and enraged His enemies.

"*A Council*,"—A meeting of the Sanhedrin.

"*What do we*?"—i.e., "What *are* we to do?"

"*Will believe on Him*,"—i.e., as the King they expect.

"*Place*,"—Temple.

"*All men . . . nation*,"—The force of this is, "The people will believe Him to be, and proclaim him as, their King, and raise the standard of rebellion against the Roman authority, whereupon the Romans will bring their legions and destroy our Temple and our national existence." It is clear that they believed, or feigned to believe, that Christ was *aiming* at setting up a temporal kingdom, by aid of the common people, and would *allow* Himself to be proclaimed by them.

N.B. ! When the Romans *did* "come to take away," &c., it was only the followers of Christ who escaped !

"*Caiaphas said*,"—doubtless, after there had been much deliberation.

"*Caiaphas*,"—son-in-law of Annas, ex-High-priest.

"*Caiaphas . . . year*,"—The High-priesthood was, by Divine appointment, to be hereditary, and a life tenure. The Romans, however, when they acquired the sovereignty of Palestine, changed the High-priest, at their pleasure, and without regard to the descent of the person appointed; Soon after Judæa was made a Roman province, Quirinus, the prefect of Syria, deposed Joazar, then the Jewish Pontiff, and replaced him, (A.D. 7), by *Annas*, an able man, and devoted friend of Rome. Gratus, appointed Procurator of Judæa A.D. 14, deposed Annas, and set up Ishmael, but, a tumult ensuing, removed him, and

raised to the pontificate Eleazar, son of Annas, appointing the latter *Sagan*, (*deputy*), his duties being to *discharge the spiritual functions of the High-priesthood, and to conduct the ceremonial rites*. Finding that Annas exercised paramount influence over Eleazar, Gratus dismissed Eleazar, and set up Simon, who, in turn, gave way, (A.D. 17), to *Joseph Caiaphas*, son-in-law of Annas, who continued to hold the post of *Sagan*. Pontius Pilate continued both in office, when he became Procurator, A.D. 26. They remained thus associated during the life, and at the death, of Christ. The following references are made to them in the Gospels:—

Luke states that when John commenced his ministry, "Annas and Caiaphas" were "the high-priests."

John narrates the incident in the text, and that Christ was, on His apprehension, taken first to Annas, who sent Him, bound, to Caiaphas, (*see c. xviii. 13, 24*).

They are mentioned again, after the death of Christ, as constituting members of the Sanhedrin, when Peter and John were arraigned, after the healing of the Lame Man at the Temple Gate, (*see Acts iv. 6*); and one of them, (probably Caiaphas), is referred to as being concerned in a subsequent arrest and trial of all the Apostles, (*see Acts v. 17, 21, 24*). This is the last mention of either of them.

Caiaphas was deposed by Vitellius, Prefect of Syria, and, shortly after, smarting under the disgrace of dismissal and remorse for his share in Christ's death, committed suicide.

It will be seen that Luke, in his Gospel, couples Annas with Caiaphas, calling them "the High-priests," and in Acts terms him "the high-priest," while mentioning Caiaphas without that appellation. That Annas should be called "High-priest" is easily explicable by the facts that, as *Sagan*, he performed most important functions connected with the pontificate, and that he possessed immense national influence. That he should be called "High-priest," in a passage wherein Caiaphas is named without being so dignified, may be explained by supposing that the expression "the high-priest" applies by implication to Caiaphas as well as Annas, so that "*Annas, the High-priest, and Caiaphas*" is, really, merely another form of the expression in his Gospel, "*Annas and Caiaphas* (being) *the High-priests*."

It is generally supposed that Annas was President of the Sanhedrin.

"*Ye know . . . all,*"—evidently, spoken with indignant contempt, of some members of the Sanhedrin who, during the debate, had proposed half-measures or even inaction. Amongst the latter was Joseph of Arimathæa, with, probably, Nicodemus, and other "chief rulers," (*see c. xxiii. 50, 51 ; vii. 50 ; xi. 45 ; xii. 42*).

"*It is expedient,*"—i.e., "*It is the only way,*" ("to prevent the catastrophe we dread").

"*Ye know . . . perish not.*"—The force of Caiaphas's speech is, "How weak and blind you must be! The matter lies in a nutshell. Either we must kill this man, or He will, as it seems to us, prove *our* destruction. Well! is it not clear that the only way open to us is to save ourselves, a nation, by sacrificing Him, an individual?"

As a Sadducee, (*see Acts v. 17*), Caiaphas naturally gave this advice, for his, (the aristocratic), sect, "having much to risk, and nothing to gain, by change . . . were anxious to keep things safe, so as to prevent any action on the side of Rome."

"*Of himself,*"—i.e., *himself alone*.

"*And this . . . nation,*"—i.e., Caiaphas was not only *consciously* stating his opinion as to the course to be adopted, but, also, *was inspired*, in virtue of his office as High-priest, to prophesy that Christ should die for the *spiritual* salvation of the Jews. In the sense in which Caiaphas understood it, Christ's death, instead of *saving* the Jews, caused their destruction!

"*And not . . . abroad,*"—a parenthesis of John's, explaining that Christ's death was not meant for the eternal salvation of the *Jews* only, but also of the *Gentiles*.

"*From that . . . death.*"—It is clear, then, that, after Caiaphas's speech, a majority of the Sanhedrin voted for Our Lord's death.

"*Took counsel together,*"—i.e., held frequent meetings.

"*For to,*"—should be, "*to.*"

"*No more,*"—i.e., no more *at that time*,—or, the original may be rendered "*not yet*": He reappeared in Judæa shortly after, at the Passover. His thus withdrawing Himself at the time the Sanhedrin had decided on His death, was an intimation that the kingdom was about to be taken from the Jews.

"*A country*,"—should be, "*the country*."

"*City*,"—should be, "*town*."

"*Ephraim*,"—probably, the same as Ophrah, (the city of Gideon), and Ephraim, (see 2 Chron. xiii. 19),—supposed to be now represented by a village, on a conical hill, 4 or 5 miles E. of Bethel, and 16 from Jerusalem, on the confines of Samaria.

"*The wilderness*,"—"the wide desert country, N.E. of Jerusalem."

The Passover being imminent, large numbers of Jews flock to Jerusalem: they speculate upon the probability of Christ's attending the Feast.—The Sanhedrin's design against Christ.—He reaches Bethany "six days before the Passover."

(OS. XI. 55-end; XII. 1).

"And the Jews' *passover* was nigh at hand: and many went out of the country up to Jerusalem before the passover, to *purify themselves*."

Then sought they for Jesus, and spake among themselves, as they stood in the temple, 'What think ye, that he will not come to the feast?'

(Now both the *chief priests* and the *Pharisees* had given a commandment, that, if any man knew where he were, he should shew it, that they might take him).

Then Jesus *six days before the passover* came to Bethany, where Lazarus was which had been dead, whom he raised from the dead."

Between Christ's departure to Ephraim, and the incidents of the text, another wide gap occurs in John's narrative, the following matters, related by the other Evangelists, being those omitted:—

(*N.B.* It is at the option of students whether, or not, they will learn the following list, and the two other anterior ones, of matters left out by John: it is, however, recommended that they be, at least, read carefully).

1. At the approach of the Passover, Christ leaves

Ephraim, with the view of going up to Jerusalem, (after making a fourth, and last, circuit of Galilee).

2. On the way to Galilee—He is refused entertainment in a Samaritan village,—a man proposes to follow Him, and is told, "Foxes have holes," &c.,—another is invited to follow Him, but begs leave to bury his father, and is commanded, "Let the dead bury their dead," &c.,—a third offers to follow Him, if he may say "Good-bye" to all at home, and is told, "No man having put his hand to the plough," &c.

3. Christ sends out the Seventy, in twos,—from Capernaum : they return jubilant : Christ warns them against pride, while promising them "greater things": He then rejoices in spirit, and tells the Disciples, "Blessed are the eyes which see the things that ye see," &c.

4. He answers a question from a lawyer, "What shall I do to inherit eternal life"? and delivers the parable of the Good Samaritan,—at Capernaum.

5. On the circuit, He enters "a certain village," and is entertained by Martha, while Mary sits at His feet. (There is some doubt as to the right position of this incident, some thinking it occurred at Bethany, in Judæa, when Christ was on His way to Jerusalem, to the Feast of Dedication).

6. He gives the Lord's Prayer, and discourses on the efficacy of prayer, illustrating His theme by the parable of the Friend and the Loaves : He casts out a Dumb Spirit, and replies to cavillers : He dines with a Pharisee, without washing His hands, and rebukes the hypocrisy and self-righteousness of the sect, and of the lawyers,—place unknown.

7. He discourses, in presence of an unnumberable multitude, of hypocrisy, of whom to fear and of bold confession, and of the unpardonable sin, and instructs His Disciples how to act when arraigned before men : He replies to one desiring Him to command a brother to divide the inheritance,—as a rebuke to covetousness, delivers the parable of the Rich Fool, and proceeds to denounce undue worldly anxiety, and to inculcate trust in Providence, a laying up of treasure in heaven, and preparedness for His Second Advent,—predicts the divisions His coming will cause,—reproaches the people for not understanding the signs of their time,—and declares its importance, as their sole season of reconciliation,—place unknown.

8. He is told of the Galilæans slain by Pilate, and replies,—and delivers the parable of the Barren Fig-tree spared,—place unknown.

9. He heals the Bowed Woman, and justifies the act,—and delivers the parables of the Grain of Mustard Seed, and of the Leaven,—place unknown.

10. He replies to the question, “Are there few that be saved?”—is advised to quit Herod’s territories, and replies, predicting his death at Jerusalem,—and laments over that city,—place unknown.

11. In the house of a Pharisee, a ruler, He heals a man of the Dropsy,—discourses to the guests on humility, and delivers to them the parable of the Great Supper,—place unknown.

12. He discourses to the multitudes following Him about discipleship,—place unknown.

13. In answer to murmurs at His receiving sinners, He delivers the parables of the Lost Sheep, the Lost Piece of Money, and the Prodigal Son: He subjoins, to His Disciples, the parables of the Unjust Steward, and, to the Pharisees, deriding his teaching, because of their covetousness, that of the Rich Man and Lazarus,—place unknown.

14. He discourses of Offences,—replies to the Apostles’ request for more faith,—and heals Ten Lepers,—place unknown.

15. He then passes over the Jordan into Peræa.

16. He replies to the Pharisees’ question, when the kingdom of God should come?—and addresses His disciples, prophetically, on His Second Advent,—in Peræa.

17. He delivers the parables of the Unjust Judge, and the Pharisee and the Publican,—in Peræa.

18. He answers the Pharisees, publicly, and His Disciples, privately, concerning divorce,—and blesses Little Children,—in Peræa.

19. He replies to a young ruler, enquiring how to obtain eternal life,—discourses on the danger of riches,—and answers Peter, asking what shall be the Disciples’ reward, subjoining the parable of the Householder hiring Laborers into his Vineyard,—in Peræa, near the ford opposite Jericho.

20. Crossing from Peræa to Judæa, on the way to Jerusalem, He, (for the 3rd. time), predicts His death,—and replies to Salome, requesting that her two sons may sit,

respectively, on the right, and the left, hand of Christ, in His kingdom : He heals a Blind Man,—E. of Jericho : He heals another Blind Man,—W. of Jericho ; and is entertained by repentant Zacchæus, in whose house He delivers the parable of the Nobleman and his Servants,—W. of Jordan.

“ *The Passover*,”—Christ’s last.

“ *To purify themselves*,”—having contracted some ceremonial defilement, from which they could be purified by certain rites in the Temple. All who took part in the Passover were required to be “clean,” (*read* Num. ix. 6-13 : 2 Chron. xxx. 17-19). It will be seen from the former passage that those “unclean” on the 14th. of Nisan might keep the Passover on the 14th of the succeeding month, Zif.

“ *What think . . . feast* ”?—Their doubt arose from the fact that He did not attend the preceding Passover, and had had His life threatened at the last two feasts He *had* attended,—*viz.*, Tabernacles, and Dedication.

“ *Chief . . . Pharisees*,”—*i.e.*, the Sanhedrin.

“ *Six . . . Passover*.”—It is generally supposed that Our Lord arrived at Bethany on the evening of Saturday, Nisan 8-9, after sunset, and, consequently, not on the Sabbath-day. It would appear that it was on the previous Friday that He crossed the Jordan, passed through Jericho, and stayed with Zacchæus.

Christ anointed by Mary in the House of “Simon the Leper.”

AT BETHANY.

(C. XII. 2-8).

“There they *made* him a *supper* ; and *Martha served* : but Lazarus was one of them that sat at the table with him.

Then took Mary a pound of ointment of *spikenard*, *very costly*, and *anointed the feet of Jesus*, and wiped his feet with her hair : and the house was filled with the odour of the ointment.

Then saith one of his disciples, Judas Iscariot, Simon’s son, which should betray him, ‘Why was not this ointment sold for three hundred *pence*, and given to the poor’ ? (This he said, not that he cared for the poor ; but because

he was a thief, and *had the bag*, and *bare* what was put therein).

Then said Jesus, 'Let her alone! *against the day of my burying hath she kept this*. For the poor always ye have with you; but me ye have not always.'

Matthew, Mark, and John, narrate this incident.

The main differences in the accounts are as follows:—

Matthew does not mention *Christ's sitting at meat* in the house.

Matthew, and *Mark*, state that the anointing took place in the house of *Simon the Leper*, (i.e., who had been a leper), (who is supposed to have been *Martha's* husband).

John alone mentions that *Martha served*,—and that *Lazarus* sat at table.

Matthew, and *Mark*, say, (indefinitely), that it was "a woman" who anointed Christ,—and that the "*the ointment*" was in an *alabaster-box*, (i.e., flask): both omit the quantity.

Matthew omits to say that the "ointment" was of *spikenard*.

Mark alone states that *Mary broke the flask*, before anointing Christ.

Matthew, and *Mark*, say that the "ointment" was poured upon Christ's head: *John* says that the feet were anointed. (Doubtless, both head and feet were anointed).

John alone mentions *Mary's wiping Christ's feet* with her hair,—and the house's being filled with the perfume.

Matthew declares that the disciples were indignant at the apparent waste, and exclaimed, "This ointment might have been sold for much, and given to the poor": *Mark's* statement is that "some" were indignant, and ejaculated, "Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given," &c. *John* says it was *Judas* who murmured, crying,—“Why was not . . . three hundred pence, and given”? &c.

Doubtless, several of the Twelve murmured, the other eleven, besides *Judas*, being, however, actuated by real regard for the poor, he, by avarice.

With regard to Christ's answer to the murmurs—as recorded by *John*,

1. *Matthew* omits "Let her alone": *Matthew*, and *Mark*,

add, "Why trouble ye the woman?" (and, "her"?)—"She hath wrought a good work on me":—

2. Mark adds, to "For the poor . . . you," "and whensoever ye will, ye may do them good,"—and, to "But me . . . always," "She hath done what she could."

3. Matthew has, instead of "Against . . . kept this," "For, in that she hath poured this ointment upon my body, she did it for my burial": Mark has, "She is come aforehand to anoint my body to the burying."

4. Matthew, and Mark, add, "Verily! I say unto you," &c., (see Matt. xxvi. 14, Mark being identical).

Luke narrates another anointing of Christ, (previous to this one), which took place at Nain, in the house of Simon, a Pharisee, and the actor in which was a woman of the city, "a sinner." On that occasion Christ contrasted the pride and self-righteousness of Simon with the woman's generous love, (see Luke vii. 36-48).

"Made,"—prepared against His, doubtless, expected arrival.

"Supper,"—the meal generally taken after sunset.

"Martha served,"—her characteristic, (see Luke x. 40, 41).

"Ointment,"—oil, for anointing.

"Spikenard,"—a fragrant member of the *Gramina*: the best came from India.

"Very costly,"—Some idea of the value of this unguent may be gathered from the facts that it was amongst the presents of Cambyses to the Ethiopians, and that it appears from Horace that a small box of precious stone, full of it, was equivalent in value to a large vessel of wine, and an ample quota for a guest to contribute at a feast!

"Anointed . . . Jesus,"—an act of eminent humility, and attachment to Christ, besides displaying tender sympathy, for His feet would be hot and tired. To anoint the head, (which Mary did, also), with liquid perfumes, was customary at entertainments, (see Ps. xxiii. 5: Ec. ix. 8): it was an expression of affection, or respect, on the part of the host towards the guest, but, in Mary's anointing, there seems something beyond this, *viz.*, an expression of faith in Jesus as the Messiah, the Lord's Anointed: this appears from Christ's words in Matt. xxvi. 13, "this gospel," doubtless, referring to what Mary's act declared, *viz.*, that He was the Messiah.

"Pence,"—*denarii*.

"*Had the bag*,"—was bearer of the common purse, in which were placed the donations that Christ and the Twelve received from the devout.

"*Bare*,"—i.e., bore away, appropriated, stole.

"*Bag*,"—purse, scrip.

"*Against . . . this*,"—i.e., (comparing Matthew, and Mark, *in loc.*), Mary had been Divinely prompted to keep this unguent, that she might use it to anoint Christ for His burial. This was the only anointing for burial which His body received, for, though spices were prepared for embalming Him, they were not used. The text contains Christ's first prediction of His burial, which, at the time, there seemed no likelihood of taking place, for, as, according to His prediction, He was to be crucified as a malefactor, his corpse would, almost certainly, be thrown into Gehenna, the place for all executed criminals' remains.

EVENTS DURING PASSION WEEK, (OR HOLY WEEK).

FIRST DAY,—SUNDAY, Nisan 9th, (March 31st).

Large numbers of Jews come from Jerusalem to Bethany, to see Christ and Lazarus: the Sanhedrin consult upon the propriety of putting the latter, as well as Christ, to death.

(C. XII. 9-11).

"Much people of the Jews therefore knew that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus."

Christ appears to have remained at Bethany from the evening of His arrival till the Monday morning.

MONDAY.

Christ rides, in triumph, from Bethany into Jerusalem, whence "much people" come to escort Him thither: the Sanhedrin are vexed, and alarmed.

(C. XII. 12-19).

"On the *next day*, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took *branches of palm trees*, and *went forth to meet him*, and cried, '*Hosanna! Blessed is the King of Israel that cometh in the name of the Lord!*'"

And Jesus, when he had *found a young ass*, sat thereon; as *it is written*, 'Fear not! daughter of Sion! behold! thy King cometh, sitting on an *ass's colt*.'

(These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him).

The people, therefore, that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle.

The Pharisees therefore said among themselves, 'Perceive ye how ye prevail nothing? Behold! the world is gone after him.'

All the Evangelists narrate Christ's triumphal entry into Jerusalem.

The main points of difference in the accounts are as follows:—

1. AS TO THE ASS:—

Matthew, Mark, and Luke, state that *when Jesus*, (on His way from Bethany to Jerusalem), *approached Bethphage*, (E. of, and close to, Bethany), He *sent two of His Disciples*, (probably, Peter, and John), *into that village, where they should find "a colt tied,"* (*Mark, and Luke*), *with its dam* (*Matthew*), *which, with its mother* (*Matthew*), *they were to bring to Christ, telling anyone questioning their act, "the Lord hath need of him,"* ("them," *Matthew*).

Matthew adds merely that "*the disciples went and did as*

Jesus commanded them :" *Mark* says, *they "found the colt tied by the door, without, in a place where two roads met, and they loose him :"* *Luke*, that *they went "and found even as He had said unto them."*

Mark, and *Luke*, say that *the two were interrogated*, as to why they loosed the colt, by "the owners," (*Luke*), ("certain of them that stood by," *Mark*), and that they replied as directed, to which *Mark* adds that the questioners "let them go."

John says nothing about the manner in which the colt was procured, merely stating that Christ "found a young ass."

2. AS TO THE ENTRY INTO JERUSALEM :—

Matthew, *Mark*, and *Luke*, state that, when the two had brought the colt, (and the dam, *Matthew*), to *Jesus*, they placed their garments on it : and then, (*Matthew*, and *Luke*), set Him thereon : *Mark*, and *John*, merely say that *Jesus* sat on the colt.

John, and *Matthew*, alone give the prophetic quotation, with the following differences—*Matthew* includes it in the account of the Ass, (after the words, "The Lord hath need," &c.), *John*, in that of the Entry : *Matthew* has not quite the same words as *John*, (compare, and learn, *Matt.* xxi. 4, 5, and *Jno.* xii. 14, 15).

John alone states, "These things . . . unto Him."

Matthew, and *Mark*, record that the multitude strewed the road with their garments and with branches of trees : *Luke* merely says "they spread their clothes in the way." (This multitude, undoubtedly, consisted of pilgrims on their way up to Jerusalem, to keep the Passover).

John alone mentions that a crowd of people, hearing of Christ's "coming to Jerusalem," and excited by the miracle wrought on *Lazarus*, came forth from Jerusalem, bearing palm-branches, to meet Him.

Luke relates that, when Christ had reached "the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen" : *John* represents those who came from Jerusalem as praising Him. (Doubtless, the crowd from the city met Christ, and His cortège, at the descent of Olives, and united, with those accompanying Him, in praising Him). *John* adds, "The people, therefore . . . record."

Matthew, and *Mark*, say that "the multitudes that went

before," (i.e., those who met Him), "and that followed," (i.e., those who had accompanied Him on the road), *praised Him*.

For the differences in the words of praise, as given by the Four, see, and learn, Matt. xxi. 9 : Mark xi. 9, 10 : Luke xix. 38 : Jno. xii. 13.

Luke records that some of the Pharisees in the crowd told Christ to rebuke His disciples, to which He answered that, *were they silent, the very stones would "cry out,"*—and that "when He was come near, He beheld the city, and wept," and lamented, "over it."

Matthew narrates that when He entered Jerusalem, "the city was moved, saying, 'Who is this'?"—and that the multitude answered, "This is Jesus, the prophet of Nazareth of Galilee."

Mark states that, on entering the city, He went to the Temple: Matthew proceeds to relate how He healed the blind and the lame, in the Temple, and how, therein, the children cried, "Hosanna to the Son of David"! whereupon "the chief priests and scribes" were angry, and asked Him, "Hearest thou what these say"? to which He replied, "Yea! Have ye never read, 'Out of the mouth of babes and sucklings thou hast perfected praise'?"

John alone gives the speech of the Pharisees, "Persevere . . . after Him"?

Mark says that, when Christ "had looked round about upon all things in the Temple, and now the eventide was come, He went out": Matthew merely states, "And he left them, and went out."

"Next day,"—after the incidents of last paragraph,—the Monday.

"Branches of palm-trees,"—emblematic of victory, and of enduring prosperity.

"Hosanna"! = "Save now"!—from Hebrew "*Hoshiah-na*"! It was customary for the Jews, at the Feast of Tabernacles, to carry palm-branches about, and sing, "Hosanna"! ("Save now"!), "I beseech thee," the words being taken from Ps. cxviii. 25.

"Hosanna . . . Lord"!—taken from Ps. cxviii. 25, 26, which, (see vs. 19-26), under the type of the Psalmist, expresses the coming of Christ in His kingdom. The multitude appear to have thus understood the words they here apply to Him, for they alter "he" of v. 26 to "the King of Israel."

"*The King of Israel.*"—Matthew makes the people call Christ, "*Son of David,*" and Mark has, "*Blessed be the Kingdom of our father David.*"—Collating these expressions, it is clear that the people regarded, and addressed, Our Lord as the Messiah, that promised *Son of David*, who should sit upon "the throne of His father David," and "reign over the house of Jacob for ever," (see 2 Sam. vii. 16 : Ps. cxxxii. 11 : Is. ix. 6, 7 ; xvi. 1, 5 : Jer. xxiii. 5).

Their notion of Him was, however, altogether carnal and erroneous: they believed that He was about to assume the sceptre of David, ascend the throne, and establish that mighty and powerful temporal kingdom which they had been led to expect He would erect.

"*That cometh,*"—one of the titles of the Messiah, (see Matt. xi. 3).

"*In the name,*"—i.e., with the same power and authority.

"*A young ass,*"—an ass's foal,—with the dam: it was the foal Christ wanted; but, in His kind thoughtfulness, He would not separate the colt from its mother.

Mark, and Luke, state that *no man had ever sat on the foal*: animals that had not been used were regarded as without blemish, and alone fit for sacred purposes: hence Christ's choice of the colt.

"*It is written.*"—The passage more especially referred to is Zech. ix. 9, but there is, evidently, allusion to two other prophets, also, viz., Is. lxii. 11 : Zeph. iii. 14-17: (*the three passages should be learned*).

The prophecy in Zechariah was so constantly applied, in the Jewish writings, to the Messiah they expected, that Christ's applying it to Himself was a declaration by Him that He *was* the Christ, and so the people understood Him.

Christ's lowly entrance into Jerusalem, to suffer; was, (as the prophecy intimates), an assurance of His coming in glory, a "King," "just and having salvation," (i.e., judging the world, and saving the righteous).

There is in Rev. xix. 11-16, (*read*), a grand description of Christ's coming to judge the world, which appears meant as a contrast to the circumstances of His entering Jerusalem on the ass.

As King of Kings, and Judge, He is, in this passage, represented not on an ass, a lowly and mean animal; but on the warlike and noble "*horse,*"

"Understood not,"—i.e., at the time.

"Glorified,"—by His Resurrection, and Ascension.

Certain Greeks desire to see Christ: He rejoices in the prospect of His death drawing all men unto Him,—shews the necessity for it—declares that His Disciples must suffer, if they will be glorified, with Him,—is troubled in soul, but is speedily resigned, and prays that the Father will glorify His Name, to which the Father audibly replies: Christ declares the result of His lifting-up, and, in answer to a question of the people, urges them to walk in the Light while He remains with them.

(IN THE TEMPLE).

He departs to Bethany.

(C. XII. 20-36).

"And there were certain *Greeks* among them that came up to worship at the feast: the same came therefore to Philip, (which was of Bethsaida of Galilee), and desired him, saying, 'Sir! we would see Jesus.'

Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. And Jesus answered them, saying, 'The hour is come, that the Son of man should be glorified. Verily! verily! I say unto you, *Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honour. Now is my soul troubled; and what shall I say? Father! save me from this hour? but for this cause came I unto this hour.*

Father! glorify thy name!' Then came there a voice from heaven, saying, 'I have both glorified it, and will glorify it again.' The people therefore that stood by and

heard it, said that it thundered; others said, 'An angel spake to him.'

Jesus answered and said, 'This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.' (This he said, signifying what death he should die).

The people answered him, 'We have heard out of the law that Christ abideth for ever; and how sayest thou, The Son of man must be lifted up? who is this Son of man?'

Then said Jesus unto them, 'Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.'

These things spake Jesus, and departed, and did hide himself from them."

"Greeks,"—Gentiles,—from either the West, or, from the Greek towns of Galilee: they were, doubtless, *Proselytes of the gate*, who, as religious enquirers, used to frequent the synagogues, and attend the great Feasts at Jerusalem. "These men from the West" (?) "represent at the end of Christ's life that which the wise men from the East represented at its beginning."

It is generally represented that the proselytes were of two classes:—

1. *Proselytes of righteousness*.—These, after being circumcised, baptized, and offering sacrifice, were admitted to all the privileges of Judaism, and took upon themselves all the obligations of the Mosaic Law.

2. *Proselytes of the gate*.—These were not circumcised or baptized, and did not offer sacrifices; but were bound only to observe "the seven precepts of Noah," viz.,

- (1.) To abandon idolatry.
- (2.) To worship Jehovah alone.
- (3.) To abstain from bloodshed.
- (4.) " " incest.
- (5.) " " robbery.
- (6.) To obey magistrates.
- (7.) To abstain from eating flesh with the blood in it.

These were allowed to worship in the court of the Gen-

tiles (whence their name); but might not penetrate further into the Temple.

Many learned authorities are of opinion, however, that no such second class of proselytes ever existed.

"*Came to Philip*,"—possibly, on account of His Græcised name, or, if they were from Galilee, because he was well known to them as a resident in that district.

"*Telleth Andrew*,"—being himself perplexed what course to pursue.

"*Glorified*,"—by His death, and its consequences. The expression is one of "mysterious joy," caused by the announcement of the Greeks' desire, and, probably, the sight of them: regarding them as "an earnest of the gathering of all nations to Him, as the fruit of His" near-at-hand death, He rejoices at its approach, since, thereby, He will "draw all men unto" Him.

"*Alone*,"—i.e., *without increase*.

"*Except . . . fruit*,"—(see 1 Cor. xv. 36),—i.e., "As a grain of corn cast into the earth, unless it die . . . has no increase, so it must be with *me*; for, as *it* must die to yield increase, so must *I* undergo temporal death, in order to be glorified, and produce a great spiritual harvest," (including the Gentiles).

"*Loveth*,"—better than God, so as to be willing to preserve his bodily life, by denying Him.

"*Life*,"—i.e., the life of the body.

"*Loss*,"—eternally.

"*It*,"—i.e., eternal life.

"*Hateth*,"—i.e., cares not about losing, is ready to sacrifice for God.

"*Follow*,"—through tribulation, and to death, if called upon so to do.

"*He that . . . honour*,"—Thinking of His own death, and glorification, Christ, naturally, takes occasion to speak thus of the trials, possible death, and glorification, of His followers.

"*Now . . . troubled*,"—The thought of His coming sufferings agonized His soul, as in Gethsemane, His human nature shrinking from the terrible ordeal.

"*Hour*,"—of His sufferings.

"*Father! save me from this hour*,"—should be a question, thus, "(*Shall I say*), Father! save me from this hour"?

"*Father! . . . unto this hour*,"—i.e., "Shall I say, (as

my shrinking human nature suggests), 'Father! save me from this hour'? No! for I came into the world for the very purpose of undergoing these sufferings: I will say, rather, Father! glorify thy name!"

"Name,"—"God Himself, in all His attributes,—His Wisdom, Truth, Mercy, Justice, Holiness, Love," &c.

"Glorify thy Name,"—i.e., "by accomplishing thy Will in me, even unto my death,"—a grand lesson of submission to the Divine Will: the idea is, "Do what thou wilt with me, so that glory may redound to thee."

"A voice . . . heaven,"—the 3rd., and last, testimony of the Father to the Son, the other two being at His Baptism, and His Transfiguration.

"It,"—i.e., "My Name."

"Have glorified it,"—by Christ's birth, and Temptation; by John's testimony; at His Baptism, and Transfiguration; and by His miracles and "marvellous words," and the conviction of those who had become true disciples.

"Well . . . again,"—in Christ's Death, Resurrection, and Ascension; the gift of the Spirit; the spread of the Gospel throughout the world, and the fruit-bearing of Christians; and the Judgment.

"The people . . . to Him,"—(see Acts ix. 4, 7):—"1. The more dull-hearted heard the *sound*, recognized from whence it came, but mistook it for thunder; 2. The more susceptible hearers perceived it to be a *voice*, but were unable to distinguish what was uttered; 3. The smaller circle, of which the Apostle who relates the occurrence was one, both heard the voice, knew whence it came, and were enabled to understand the *words* that were spoken."

"Not because . . . sakes,"—i.e., "Not because I need any such testimony for my own satisfaction, but that you, hearing the voice, might believe *that the Father hath sent me, and is with me.*"

"Now is,"—i.e., "Now is approaching,—is close at hand."

"Now . . . world,"—i.e., "Now is it shortly to be made sure, (by my Resurrection, after my approaching death), that God will judge the world," (see Act. xvii. 31).

"The prince . . . world,"—Satan: he has gained possession of the world by introducing sin therein.

"Cast out,"—i.e., have his kingdom destroyed. This was *virtually* done at Christ's death, for that was the crisis

of the conflict between him and the "seed of the woman" wherein he was vanquished.

"*Shall the prince . . . out.*"—The death, &c., of Christ would break the power of Satan, by destroying the fear of death, (in bondage to which all were under the Law), and by leading mankind from sin to holiness and eternal life.

"*Lifted up,*"—on the Cross, (*specially*), but, also, from the tomb,—to heaven,—to the Father's right hand, to be, thenceforth, "Mediator between God and man."

"*Will draw . . . me,*" (*see* Gen. xlix. 10 : Jno. xi., 52),—here, (by Faith),—and hereafter, (to Heaven).

"*If I . . . unto me,*"—alludes to the Brazen Serpent.

"*The Law,*"—the *Scriptures generally*.

"*Christ . . . ever,*"—*see* 2 Sam. vii. 13 : Ps. lxxxix. 36 ; cx. 4 : Is. ix. 7 : Ezek. xxxvii. 25.

"*Who . . . man,*"—should be, "*What sort of Son of man is that to be,*"—spoken sneeringly, or, at any rate, doubtfully.

"*The light,*"—Christ Himself, and His teachings.

"*Believe in the light,*"—*i.e.*, "*Believe in me, as being the Light*" (of the World.)

"*Children of light,*"—*i.e.*, friends, and followers, of me,—like me,—*see* Eph. v. 8.

"*Walk . . . children of light.*"—Christ, knowing that He is addressing those whose passions and prejudices prevent their receiving His teachings, instead of *explaining* His words, answers *indirectly, by allegory*, "*hinting at their erroneous opinions concerning the Messiah, by adverting to the opportunity which they now have for obtaining light to dissipate the clouds of error under which they labour ; an opportunity which they must use while they have it, lest they be overtaken by that moral darkness, (through the absence of spiritual light), which would disable them from directing their course aright.*"

"*Did hide,*"—as if to intimate that the things belonging to their peace were about to be hid from their eyes.

From *Matthew*, and *Mark*, we gather that Christ went back that night to Bethany, and there lodged.

So ended the Monday !

Some authorities, however, consider that the incident of the text occurred as the closing scene of the events of *Wednesday*.

TUESDAY.

No event of this day is narrated by John. From *Matthew*, and *Mark*, we gather that, on His way to Jerusalem from Bethany, He cursed a Barren Fig-tree, and *all three* narrate that, having arrived at Jerusalem, He cleansed the Temple, in the same manner as at the commencement of His ministry.

WEDNESDAY.

The Jews display continued infidelity, upon which subject Christ adds a last Discourse.

(IN THE TEMPLE).

(c. XII. 37-end).

"But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, 'Lord! who hath believed our report? and to whom hath the arm of the Lord been revealed?' Therefore they could not believe, because that Esaias said again 'He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.' These things said Esaias, when he saw his glory, and spake of him.

Nevertheless, among the chief rulers also, many believed on him; but, because of the Pharisees, they did not confess him, lest they should be put out of the synagogue: (for they loved the praise of men more than the praise of God).

Jesus cried and said, 'He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak.'"

"So many."—The original signifies "so many," and "*as great.*"

"But, though . . . praise of God,"—an incidental and parenthetical statement of the Evangelist.

"That . . . fulfilled,"—i.e., "Thus the saying of, &c., . . . was fulfilled."

"Who hath . . . revealed"?—see Is. liii. 1.

"Report,"—i.e., *testimony*. The prophets had clearly foretold the time, place, and other circumstances, of Christ's coming, but few believed their testimony so as to receive Him.

"Arm,"—i.e., "power (exerted in action)"; Christ's wonder-working power: there is here an allusion to the ancient custom of warriors uncovering the arm in battle, and when issuing commands.

"Who hath . . . revealed"?—equivalent to a strong negation, viz., "*Scarcely anyone has believed,*" &c.

"Therefore,"—rather, "*wherefore,*" i.e., because they would not hearken to Christ's "report," or recognize His wonder-working power as Divine.

"*Esaias said,*"—see Is. vi. 9, 10. The words were a warning given to the Jews of the danger in which they were of being given over to a reprobate mind, because they rejected God as their King,—and worshipped idols. John does not quote the prophet's very words, but gives their sense. The Evangelist applies to the unbelieving Jews of his day the words spoken by Isaiah to those of his time.

"*Because . . . again,*"—i.e., "They could not believe because," (as Esaias said again), "He hath," &c.

"*Could not believe,*"—i.e., could not *bring themselves to* believe,—*would not believe.*

"*He hath . . . heal them.*"—It must not be understood that God caused the inability to believe, and thus prevented the Jews from receiving Christ's "report," and recognizing His Divine power: both in the case of the Jews in Isaiah's time, and those of Christ's, the rejection, and the unbelief, were wilful, and, consequently, God finally gave them over to a reprobate mind. A parallel passage in Matt. xiii. 14, 15, puts this clearly.

"*Saw His glory,*"—see Is. vi. 1-4.

"*His glory,*"—i.e., Christ's glory. There is here a remarkable proof of His Divinity, since Isaiah speaks of

Him whom He saw in vision, and whom John declares to have been Christ, as "the Lord," "sitting upon a throne," surrounded by "the seraphims" crying one to another, "Holy ! . . . glory,"—and calls Him, "the King, the Lord of Hosts."

"*Chief*,"—should be omitted, the original word meaning merely "rulers," and being so translated in every other instance.

"*Many*,"—two of whom were Joseph of Arimathæa, and Nicodemus.

"*Put synagogue*,"—i.e., excommunicated, (*see* e. ix. 22).

"*Praise of man*,"—"The glory, or honor, that cometh from men."

"*Not on me*,"—i.e., "not on me only."

"*Seeth*,"—i.e., regards with lively Faith,—sees *spiritually*.

"*Seeth . . . sent me*,"—since "I and my Father are One."

"*I judge him not*,"—means either

1. "I judge him not now and here—on earth, since I came to be a Saviour,"—or

2. "I am not the cause of his condemnation, having come to save, not destroy : the blame rests upon himself, for refusing the light."

"*Rejecteth*,"—i.e., despises, refuses to hearken to.

"*Words*," "*word*,"—that part of Christ's teaching respecting His Person, and Office.

"*Say*,"—refers to commands,—"*speaking*," to oral teaching.

John omits a number of incidents which occurred on the Wednesday, and which the other Evangelists narrate, viz. :

1. On the way to Jerusalem, the Fig-tree is seen to be withered : Christ repeats His discourse on Faith, and Prayer, (*Mark*).

2. He replies to a Sanhedrin deputation, (demanding by what authority He acts and speaks), by asking whence was John's baptism, (*all three*),—and delivers the Parables of the Father bidding his two Sons work in the Vineyard, (*Matthew*), and the Vineyard and the Wicked Husbandmen, applying the latter to His querists, who are deterred, by fear of the people only, from laying hands on Him, (*all three*) : He then delivers the Parable of the Marriage-supper of the King's Son, (*Matthew*).

3. He answers Herodians and Pharisees querying, "Is it lawful to give tribute to Cæsar"? (*all three*).

4. He replies to the Sadducees asking whose wife should a woman be, in the future state, who had had, as husbands, seven brethren, in succession, (*all three*).

5. He responds to a Pharisaic scribe, demanding which was "the great commandment," (*Matthew*, and *Mark*).

6. He asks the Pharisees, "Whose son" Christ was to be, (*all three*).

7. He warns His Disciples to beware of the Scribes, (*Mark*, and *Luke*).

8. He declares the Widow's Mite to be a richer contribution than that of the wealthy, (*Mark*, and *Luke*).

9. (Just before leaving the Temple for the night), He denounces retribution upon the Scribes and Pharisees, in eight woes, and laments over Jerusalem, this being *the close of His public ministry*! (*Matthew*).

10. (As He is leaving the Temple), one of His Disciples remarks to Him upon the building, whereupon He predicts its destruction, (*all three*).

11. (Having proceeded to, and while sitting upon, the Mount of Olives), He utters a grand prophetic discourse upon the destruction of Jerusalem, and the Second Advent, (*all three*),—delivers the Parables of the Servant who beat his Fellows, of the Ten Virgins, and of the Talents, and describes the Last Judgment, (*Matthew*),—and foretells His betrayal within two days, (*Matthew*).

12. The Sanhedrin consult as to how to apprehend Christ: Judas Iscariot undertakes to betray Him, (*all three*). (This may not have been on the Wednesday: it is very probable that repeated councils were held from the Wednesday to the Thursday, Judas coming to terms on the occasion of the last meeting).

THURSDAY.

During the course of the Paschal Meal, Christ washes the Disciples feet, Peter at first demurring: He then re-seats Himself, and explains the import of the act.

(c. XIII. 1-17).

"Now, before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him); Jesus, (knowing that the Father had given all things into his hands, and that he was come from God, and went to God); he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Then cometh he to Simon Peter: and Peter saith unto him, 'Lord! dost thou wash my feet?'

Jesus answered and said unto him, 'What I do thou knowest not now; but thou shalt know hereafter.'

Peter saith unto him, 'Thou shalt never wash my feet.' Jesus answered him, 'If I wash thee not, thou hast no part with me.'

Simon Peter saith unto him, 'Lord! not my feet only, but also my hands and my head.'

Jesus saith to him, 'He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.' (For he knew who should betray him; therefore said he, 'Ye are not all clean.')

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, 'Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily! verily! I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.'"

Between the Wednesday evening, and that of Thursday, Christ seems to have remained in quiet retirement at Bethany, fortifying Himself, doubtless, for His coming sufferings.

John abruptly resumes his narrative with the incident

of the text, (which occurred during the course of the Last Supper), omitting the following preceding matters which are found in the other Evangelists :—

1. (During the Thursday), Christ sends Peter and John to Jerusalem to prepare the Passover, telling them to demand of a man bearing a pitcher of water, whom they should meet, accommodation in his house : they go,—find the man,—and, in “a large upper room,” make ready the Passover, (*all three*).

2. On the (Thursday) evening, Christ comes to Jerusalem, and, with the Twelve, reclines at the Passover Meal, (*all three*). (The proper time for celebrating the Paschal Supper was *Friday* evening ; but Christ, in order that He might fulfil His type, needed to be *crucified* on the Friday : consequently, He ate the Passover on the *Thursday* evening).

3. On reclining, Christ declares how He had earnestly desired to eat this Passover, and that He “will not any more eat thereof till it be fulfilled in the kingdom of God,”—and, (as President), takes, and blesses, the (*First*) cup, and, without Himself tasting it, hands it to the Twelve, declaring that He “will not drink of the fruit of the vine until the Kingdom of God shall come,” (*Luke*).

The next incident narrated is that of the text,—the Washing of the Disciples’ Feet. Before, however, proceeding to remark thereon, it will be well, in order to obtain a clear understanding of the events during the progress of the meal, to give an account of

The manner of celebrating the Paschal Supper :—

The rites of the Feast were regulated according to the succession of 4, sometimes 5, cups of red, unfermented, wine, mixed with $\frac{1}{4}$ of water, which were placed before the head of the house, or the most eminent guest, who was called the *Celebrant*, *President*, or *Proclaimer*, of the Feast.

1. When they had reclined, he began by taking the First Cup in his right hand, and pronounced the benediction over the wine and the feast, saying, “*Blessed be Thou, O Lord our God ! the King of the universe, who hast created the fruit of the vine.*” He then drank, and the remainder of the company followed his example.

2. Water being brought in, he blessed for the washing of hands, and washed, followed by the rest.

3. The table was next set out with the unleavened bread,

the sauce called *Charoseth*, (made of vinegar, figs, dates, almonds, and spices), the Paschal Lamb, the bitter herbs, and the flesh of the *Chagigah*, or private feast-offerings of the previous day.

4. The President then blessed God for the fruits of the earth, and, taking a portion of the bitter herbs, dipped it in the sauce, and ate it, with all who reclined at the table.

5. The *Haggadah*, or *Showing forth*, now commenced, the Celebrant declaring the circumstances of the delivery from Egypt,—as commanded in the Law. Then the Second Cup of wine was filled, and a child, or proselyte, inquired, "*What mean ye by this service*?" to which reply was made, according to a prescribed formula, or liturgy, and the wondrous events of the Exodus were related, after which the first part of the *Hallel*, (Psalms cxiii., cxiv.), was repeated, followed by a solemn blessing, and drinking of the cup.

6. Then, after a second washing of hands, taking two of the unleavened cakes, the Celebrant broke one of them, pronouncing the consecration in these words, "*Blessed be Thou, O Lord our God! King of the Universe, who bringest forth fruit out of the earth,*" and distributed a piece to each person around him, saying, "*This is the bread of affliction which our fathers did eat in the land of Egypt.*" All present then dipped their portions, with the bitter herbs, into the *Charoseth*, and ate them.

7. The flesh of the Lamb was now eaten, and the Celebrant, lifting up his hands, blessed the Third Cup of wine, specially known as the *Cup of Blessing*, and handed it round to each person.

8. After thanksgiving for the food of which they had partaken, for the delivery from Egypt, the covenant of circumcision, and the Law, a Fourth Cup, known as the *Cup of Joy*, was drunk, and the remainder of the *Hallel*, (Psalms cxv.-cxviii.) was sung.

9. Occasionally, a Fifth Cup was drunk, while the *Greater Hallel*, (Psalms cxx.-cxxxviii.) was chanted.

"*Before . . . Passover,*"—i.e., before He, and His Disciples, ate the Paschal Supper, and before the celebration of "the Feast of the Passover" by the Jews.

"When . . . *knew*,"—should be, "*Jesus knowing*."

"*Was come*,"—i.e., was *imminent*.

"*His own*,"—i.e., His own persons, i.e., the Disciples.

"*Having loved*,"—i.e., having given them strong and repeated proofs of His love, e.g., in calling them, teaching them, bearing with their failings, making them messengers of His truth, and promising them eternal life.

"*Unto the end*,"—i.e., the end of *His life*. The allusion here is, more particularly, to the display of His love in washing their feet. He shewed it, also, in connection with the Last Supper, by His eagerness to partake thereof, His communing with them, the establishment of the Eucharist, and His farewell address. He manifested it, moreover, in shielding the eleven from arrest in the Garden, in the look He gave Peter, in His words from the Cross to "the beloved disciple," and in his Death for their salvation and illumination by the Spirit.

"*Being ended*,"—should be, "*being come*": it had but just commenced, the First Cup having been drunk only. *The Washing of the Disciples' Feet took place in connection with the second stage of the Supper, viz., the washing of the hands.*

"*The Devil . . . Iecariot*,"—i.e., "*Judas having now yielded to the temptation of the Devil*": he had at this time determined to betray His Master.

The traitor's motives in betraying Christ were, probably,

1. *Avarice*,—his ruling passion, which led him to murmur at the "waste of ointment."

2. *The frustration of his hopes in re Christ*, who, he thought, was to set up a *temporal* kingdom, in which he would occupy a high position as minister of finance, and so be able to enrich himself, at the State's expense.

3. *Enmity to Christ*, for the direct, and indirect, rebukes he had received on account of his mean selfishness and avarice,—vices which Christ habitually scourged.

The price of His treachery was "*30 pieces of silver*," (probably, *shekels*, each worth about 2s. 4d.), *the value of a slave*, according to the Mosaic Law. He, no doubt, expected more from the Sanhedrin than they gave him: but he accepted their offer, rather than miss even "*30 pieces of silver*."

"*That the Father . . . to God*,"—words conveying three statements:—

1. That he was of celestial origin, and dwelt in Heaven before coming to earth.

2. That he had the governance of the Universe given into His hands.

3. That He was about to return to Heaven to resume the glory which he had possessed with the Father from all eternity,—the three, together, forming a powerful assertion of His Divinity!

"*Went*,"—i.e., *was* (very shortly) *going*.

"*He riseth*,"—"He" should be omitted, as tautological, "*Jesus*" being nominative to "*riseth*."

"*Garments*,"—i.e., *upper garment, mantle*: the plural is here used for the singular.

"*Took . . . himself*,"—To be thus girded was regarded like the wearing of an *apron* is now, *viz.*, as a badge of some menial, or handicraft, occupation.

"*Began . . . feet*,"—the office of the meanest slaves, (*see* 1 Sam. xxv. 41).

"*What I do*,"—i.e., "*the meaning of what I do*."

"*Hereafter*,"—The original signifies, *a short time hence*, the meaning being, *here*, "*after I have done what I am doing*": Christ *did* explain immediately after, when re-seated.

"*Thou shalt . . . feet*,"—feeling indignant and hurt at the idea of His Master thus, apparently, lowering Himself, Peter, with his usual fiery vehemence and impulsiveness, thus emphatically protests, forgetting, in his intemperate zeal, that he was opposing Our Lord's will, and that He must have some good and wise reason for His conduct.

"*If I wash . . . with me*,"—Christ here refers to that *spiritual* washing without which there can be no participation in the blessings of salvation through Him.

"*Lord! not . . . head*!"—Peter's fervor of feeling here carries him into the opposite extreme to that which he had just adopted.

"*He that . . . every whit*,"—has a double meaning:—

1. (Literal).—That the Disciples, having, according to custom, bathed, in preparation for the Passover, needed, in order to complete purification, to have only their feet, soiled by the walk to the supper-room, washed.

2. (Spiritual).—That those who have once been really regenerated by the Spirit need not to be again thus cleansed, but only to have washed away those defilements

which they may contract in the course of their walk through this world of sin and imperfection.

This act of Our Lord's, then, was intended to teach:—

1. A lesson of humility, condescension, and brotherly love.

2. The Christian's daily need of cleansing from daily pollution, even after regeneration by the Spirit.

"*Not all*,"—alluding to Judas Iscariot: Christ washed even *his* feet, but, as no outward ablutions can purify the soul, he remained spiritually unclean, not having been regenerated by the Spirit.

"*And ye are . . . all*,"—rather, "*And thus ye are clean, but by no means all*."

"*Know ye . . . sent him*,"—a declaration of the chief import of the action just performed, *viz.*, to set an example of, and give a lesson in, humility, &c.

"*Ye ought . . . feet*,"—*i.e.*, ought both to exercise humility, &c., to one another, and, also, to seek, in a spirit of meekness, the purification of such amongst them as have become defiled by sin.

Christ foretells His Betrayal by one of those at table with Him: at a sign from Peter, John asks Him who the traitor is, Christ replying by giving a sop to Judas, who, then, on a word from Him, goes out.

(C. XIII. 18-30).

"I speak not of you all: I know whom I have chosen: but that *the scripture* may be fulfilled, *He that eateth bread with me, hath lifted up his heel against me*. Now I tell you before it come, that, when it is come to pass, *ye may believe that I am he*."

Verily! verily! I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

When Jesus had thus said, he was *troubled* in spirit, and testified, and said, '*Verily! verily! I say unto you, that one of you shall betray me.*'

Then the disciples *looked* one on another, doubting of whom he spake.

Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then, *lying* on Jesus' breast, *said* unto him, 'Lord! who is it?' Jesus answered, 'He it is, to whom I shall give a *sop*, when I have dipped it.' And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

And after the sop Satan entered into him. Then said Jesus unto him, '*That thou doest, do quickly.*' (Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, '*Buy those things that we have need of against the feast*'; or, *that he should give something to the poor*). He then having received the sop went immediately out: and it was night."

Previous to the incidents of the text, the First Part of the Lord's Supper was instituted, Christ taking advantage of the breaking of the bread, in stage 6 of the meal, for the purpose: of this, *Matthew, Mark, Luke, and Paul*, (in 1 Cor.), give accounts.

All the Evangelists relate Christ's foretelling His betrayal.

The main differences in the Four are as follows:—

Matthew, and Mark, say that, *as they were eating, Christ declared that one of the Twelve would betray Him,—that they, then, became sorrowful, and asked Him, one by one, "Is it I"?* to which *He replied that it was one of those then dipping with Him in the dish*, (of whom, doubtless, Judas made one), and that *He added that, though His death was predetermined, the guilt of the traitor was none the less, nay! that he had better never have been born.*

Matthew goes on to state that Judas asked Him, "Master! Is it I"? and that *He replied, "Thou hast said,"* (i.e., "Yes! it is you").

Luke connects his account with the institution of the second part of the Lord's Supper, making Christ declare, immediately after saying, "This cup is the New Testament in my blood," that the hand of the betrayer was on the table with Him, and that, though His death was premeditated, the guilt of the traitor was none the less. He adds that they began to enquire amongst themselves "which of them . . . should do this thing."

John alone makes Christ first indistinctly allude to His betrayal by one of them eating bread with Him, as the fulfilment of prophecy, and add "He that receiveth . . . sent me," and records that Christ was then "troubled in spirit,"—then makes Him declare plainly that one of them should prove traitor,—and, alone, narrates John's question, Christ's reply, the giving of the sop to Judas with the words "That thou doest, do quickly," the general ignorance of the Apostles as to the purport of the deed, and the exit of Judas.

Collating the Four, the following appears to be a clear *Harmony of the Accounts* :—

After instituting the first part of the Eucharist, Christ, resuming the thread of His discourse after the feet-washing, vaguely predicts His betrayal, as recorded by John, ("I speak not . . . sent me"). He is then "troubled in spirit," and distinctly declares that one of the Twelve shall prove traitor. The Disciples, thereupon, becoming sorrowful, first look at one another questioningly, and then ask Him, one by one, (all but Judas), "Is it I"? He replies it is one of those then dipping with Him in the dish, and points out that, though His death is premeditated, the traitor's guilt is none the less. The Apostles enquire amongst themselves to whom He is alluding, and Peter signs to John to ask: He replies, and gives the sop to Judas, saying, "That thou . . . quickly." The other Ten do not understand the action, or the words. Judas, on receiving the sop, asks in his turn, "Is it I"?—is answered affirmatively,—and goes out.

"*The Scripture*,"—see Ps. lxi. 9. This Psalm refers, primarily, to Ahithophel's treachery with regard to David, —secondarily, to Judas's betrayal of Christ.

"*That eateth bread*,"—In the East, to eat with anyone was a token and solemn pledge of friendship and peace, and it was considered the most infamous possible breach of faith, honor, and amity, to violate the pact thus sealed.

"*Hath lifted . . . me*,"—The original means "hath *supplanted* me," "hath *tripped me up with his foot*."

"*That I am He*,"—i.e., "that I am *what I profess to be*—the Christ, the Son of God," and "*He of whom David wrote*."

"*Ye may . . . He*,"—i.e., "Your faith may be *confirmed* that I am the Christ."

"*Verily! . . . sent me*,"—uttered in order that the

Apostles might be encouraged by being reminded that though one of them should prove traitor, the office and ministry of the remainder were still the same. The words teach, also, that, though a Judas may take upon himself the ministry of the word, men will not lose the Divine approval and reward in receiving him, provided they receive him in ignorance of his unworthiness.

"*Troubled*,"—at the ingratitude and perfidy of Judas.

"*Testified*,"—bore witness to the truth, by openly declaring what He had previously dimly intimated, *viz.*—that one of them should betray Him.

"*Looked*,"—expecting to see the tell-tale signs of guilt in the face and mien of the culprit.

"*On Jesus' bosom*,"—rather, "*in Jesus' bosom*": he was reclining at table in the place which was next to, and immediately in front of, Our Lord, a situation reserved for near connections, or dear friends. The Jews originally sat at meals. After the Macedonian conquests, they adopted, probably from the Greeks, the practice of reclining, on couches, on the left side, the right alone being used in eating. The relative position of those who reclined on a common couch was such that the head of the lower was nearly on a par with the breast of the higher up of the two, whence John, leaning back to put his question, was, literally, "*in Jesus' bosom*."

"*One . . . loved*,"—John thus styles himself *five times*, (*see*, besides present instance, *cs.* xix. 26; xx. 2; xxi. 7, 20): he *thrice* records his leaning on Christ's bosom, (*see*, besides present instance, *cs.* xiii. 23, 25; xxi. 20).

"*Beckoned*,"—rather, "*nodded*": John was so placed that he could ask without anyone but Christ hearing him.

"*Lying*,"—rather, "*leaning*."

"*Saith*,"—privately, *sotto voce*,—for it is recorded, presently, "No man at table knew," &c.

"*Sop*,"—margin, "*morsel*": it was a piece of one of the thin cakes, dipped in the Charoseth, (*see* stage 6 of the Paschal Supper). For the President to hand a sop thus was a mark of distinguished affection: Christ, by so acting to Judas, shewed that he loved even *him*, the black-hearted traitor, "unto the end."

"*Entered into him*,"—*i.e.*, took full possession of him: he might have wavered previously.

"*That thou . . . quickly*,"—These words seem to have

been addressed rather to Satan, as possessing Judas, than to Judas himself.

"*Buy . . . Feast.*"—The Disciples evidently did not realize that this was the only celebration of the Passover that Christ would see: they imagined that He would, with them, keep the approaching Feast, that He had privately arranged with Judas what provision to make, and now bade him go and buy what was needed.

(N.B. As, on the day of the Passover, there was no buying or selling allowed, it is clear from the text that the Last Supper was on the Thursday).

"*That he should . . . poor.*"—Gifts for the poor were general at the season of the Passover: this accounts for the numbers that Christ saw casting their offerings into the Treasury.

Christ comforts the remaining Disciples,—gives them "a New Commandment,"—and foretells, for the first time, Peter's Denials of Him.

(C. XIII. 31-38).

"Therefore, *when he was gone out*, Jesus said, '*Now is the Son of man glorified*, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall *straightway* glorify him. Little children! yet a little while I am with you. Ye shall seek me: and, (as *I said unto the Jews*), Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.'

Simon Peter said unto him, 'Lord! whither goest thou?'

Jesus answered him, 'Whither I go, *thou canst not follow me now*; but *thou shalt follow me afterwards*.'

Peter said unto him, 'Lord! why cannot I follow thee now? I will lay down my life for thy sake.'

Jesus answered him, 'Wilt thou lay down thy life for my sake? Verily! verily! I say unto thee, *The cock shall not crow, till thou hast denied me thrice*.'

"*When he . . . out*,"—i.e., when Judas had gone out.

"*Now is . . . glorified*,"—i.e., in the love and truth He had exercised in His treatment of Judas.

"*Straightway*,"—by His Resurrection, and Exaltation, (see Philip. ii. 9-11; 1 Pet. i. 21).

"*I said . . . Jews*,"—see *cs.* vii. 34; viii. 21.

"*So . . . you*,"—i.e., that *they* could not follow Him *then*.

"*A new commandment*,"—so called by Christ, not because it had never before been part of the law of God, "but because Christ *revived* it when it was sadly corrupted and almost forgotten, and enjoined it by a new *example*, and with new *explications*, *motives*, and *enforcements*, that it might be observed with a new *spirit* and *temper*, and in a new *manner*, as a fundamental law of His kingdom." John gives great prominence to this "new commandment," not only in his Gospel, but, also, in his other writings, (see, e.g., 1 Jno. ii. 7-11; iii. 14-19; iv. 7-21).

"*By this . . . disciples*,"—(see 1 Jno. ii. 9-11).—The disciples of other teachers, and the members of other sects, were distinguished by some particular dogma, rite, or practice,—*Christ's* followers by their mutual love. The early Christians were distinguished, in an eminent degree, by this characteristic, amongst the Gentiles. Tertullian gives the *ipsissima verba* of these, in his *Apologia*, "*See I*" say *they*, "*how they love one another, and are ready to lay down their lives for each other.*"

"*Thou canst . . . now*,"—as proved by his not being able to watch one hour with Christ in the Garden,—his forsaking Him,—and his denial of Him.

"*Thou shalt . . . afterwards*,"—i.e., in love, faith, and ministry; the manner of his death, *viz.*, crucifixion, (see c. xxi. 19); and in participation in His glory.

"*The cock . . . crow*,"—refers to the cock-crowing, at daybreak.

John omits the following incidents, succeeding those of the text, which are recorded by the other Evangelists:—

1. A dispute arises amongst the Eleven, as to who should be greatest,—Christ rebukes them,—delivers His Second Prediction of Peter's Denials,—and directs that they shall henceforth provide for, and depend upon, themselves (*Luke*).

2. The Second Part of the Lord's Supper is instituted, [*Matthew, Mark, Luke, and Paul*, (in 1 Cor.)]. The Cup which He thus appropriated was the *Third Cup*, or, *Cup of Blessing*, (see part 7 of the Paschal Supper).

Christ discourses with His Disciples, comforting them by declaring that He goes to prepare a Place for them,—announces Himself to be the Way, the Truth, and the Life, and One with the Father,—declares that believers on Him shall do “greater works” than His, and receive answers to all prayer in His name,—demands love and obedience,—promises to pray the Father to send the Comforter to teach them all things,—leaves them His Peace,—gives the order to leave the Supper-room.

IN THE SUPPER-ROOM.

(C. XIV.).

“Let not your heart be troubled: ye believe in God, believe also in me.

In my Father's house are many mansions: if it were not so, I would have told you. *I go to prepare a place for you.* And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

And whither I go ye know, and the way ye know.’

Thomas saith unto him, ‘Lord! we know not whither thou goest; and how can we know the way?’

Jesus saith unto him, ‘*I am the way, the truth, and the life: no man cometh unto the Father, but by me.* If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.’

Philip saith unto him, ‘Lord! shew us the Father! and it sufficeth us.’

Jesus saith unto him, ‘Have I been so long time with you, and yet hast thou not known me, Philip? *He that hath seen me hath seen the Father;* and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak *not of myself:* but the Father that dwelleth in me, he doeth the works. *Believe me that*

I am in the Father, and the Father in me : *or else believe me for the very works' sake.*

Verily ! verily ! I say unto you, He that believeth on me, the works that I do shall he do also ; and *greater works* than these shall he do ; *because I go unto my Father.* And *whatsoever ye shall ask in my name, that will I do,* that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.

If ye love me, keep my commandments. And *I will pray the Father,* and he shall give you *another Comforter, that he may abide with you for ever ;* even the Spirit of truth ; whom *the world cannot receive,* because it seeth him not, neither knoweth him ; but *ye know him ; for he dwelleth with you, and shall be in you.* I will not leave you *comfortless : I will come to you.*

Yet a little while, and the world seeth me no more ; but *ye see me : because I live, ye shall live also.* At that day ye shall know that I am in my Father, and *ye in me, and I in you.* He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me shall be loved of my Father, and I will love him, and *will manifest myself to him.'*

Judas, (not Iscariot), saith unto him, 'Lord ! *how is it that thou wilt manifest thyself unto us, and not unto the world ?*'

Jesus answered and said unto him, '*If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him.* He that loveth me not, keepeth not my sayings : and the word which ye hear is not mine, but the Father's which sent me.

These things have I spoken unto you, being yet present with you. But the Comforter (which is the Holy Ghost), whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. *If ye loved me, ye would rejoice, because I said, I go unto my Father : for my Father is greater than I.* And now I have told you before it came to pass, that, when it is come to pass, ye might believe.

Hereafter I will not talk much with you : for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father ; and as the Father gave me commandment, even so I do.
Arise ! let us go hence' "

It was usual, after the Paschal Supper, for the company to remain a considerable time in the room, conversing about the Exodus, and preceding events in Egypt. Christ followed this precedent, in the present instance, His theme, however, being different and more exalted, treating, not of the land of bondage, but of the many-mansioned home of freedom and happiness in the "better country," whither the Comforter should lead them.

"*Troubled,*"—i.e., *discomposed, ruffled,*—like the *troubled sea*. They had great reason to be "troubled," for Christ had just foretold His betrayal by one of them, His denial by Peter, the boldest of them, and his own approaching departure.

"*Ye believe in God,*"—should be, "*Believe ye in God.*"

"*Believe ye . . . in me,*"—i.e., "Place your confidence in God, and in Me as the Mediator between Him and man."

"*House,*"—includes the ideas of *home*, and of *stability* :—here, Christians but *tabernacle* as "strangers and foreigners,"—there, they have "the city of the living God, the heavenly Jerusalem," "which hath foundations"—"eternal in the heavens," and where they shall be "fellow-citizens with the saints, and of the household of God." (*Read here, Rev. xxi. 2-27*).

"*Mansions,*"—i.e., *apartments* : the allusion seems to be to the numerous chambers in the Temple.

"*Many mansions,*"—room for all who will come to God.

"*I go,*"—through death, to Heaven.

"*I go . . . for you,*" (*see Heb. xi. 16 ; ix. 24*),—a figure taken from one on a journey who precedes his fellow-travellers, for the purpose of providing lodgings and refreshment.

"*Whither go ye know,*"—for Christ had repeatedly declared that He came down from Heaven, (*see c. vi. 38, 51*), that He would be crucified, rise again, ascend up where He was before, (*see c. vi. 62*), and come from Heaven in glory to raise the dead and judge the world, (*see ch. i. 51 ; v. 25 ; Matt. xvi. 27 ; xxv. 31*),—had discoursed

frequently about the Kingdom,—and had, by His Transfiguration, given to Peter, James, and John, an anticipatory sight of His coming in His glory. But the Apostles' spiritual insight was, as yet, dull, and their faith, weak.

"*The way*,"—i.e., the way by which *they* might reach the place whither *He* was going.

"*The way ye know*,"—for He had repeatedly declared that only through Him could eternal life be attained, (*see* *cs.* v. 24 ; vi. 27, 35, 40, 44, 47, 51, 53 ; x. 9 ; xi. 25), and John the Baptist had witnessed to the same effect, (*see* *cs.* i. 29 ; iii. 36).

"*I am the Way*,"—*see* Heb. x. 19, 20.

"*The way*,"—i.e., to the Father, and to heaven.

"*I am the Way, the Truth, and the Life*."—Christ is 'the Way' "in His Person, (as God manifest in the flesh) ; in His Office, (as our Mediator with God, introducing us to the Holiest by 'a new and living way') ; in His Sacrifice, (as our Great High Priest for ever, 'who . . . hath made propitiation for the sins of the whole world') ; in His Intercession, (as our 'Advocate with the Father') ; and, lastly, . . . as our *Great Moral Teacher and Perfect Exemplar*."

"He is 'the Truth,' both in His *Essence* and *Attributes*, (as being one with the Father, who is truth) ; He is the *Fountain* of all truth, the *Complement* of all truth, (being the substance of all the types and figures of the Old Testament), and has all the characters of truth."

In what respects He is "the Life," has been previously pointed out.

As "the Truth," Christ is our *Prophet*,—as "the Way," our (Great High) *Priest*,—and as the Life, our *King* ; we must acknowledge Him in this threefold capacity in order to be accepted by the Father, and be received into Heaven.

"*No man . . . but by me*," (refers to the High Priest's mediating between Jehovah and the people)—i.e., by no other doctrine, merit, or intercession.

"*From henceforth*,"—i.e., from His Death and Resurrection, after which they began to understand fully who and what He was, and, consequently, understood the Father also.

"*Ye know Him*,"—i.e., "You shall understand His character, counsel's, and work."

"*Lord ! shew . . . sufficeth us*,"—whence it is apparent

that Philip did not understand what Christ had declared in *cs. x. 30 : xii. 45*,—and, yet, he had, in the case of Nathanael, been afforded evidence that Jesus was God, (*see c. i. 49-51*).

"*He that . . . Father.*"—Christ being "the brightness" of the Father's "glory, and the express image of his person," to see Him was, in effect, to see the Father, in *His perfections, counsels, and work*. The oneness here declared proves, inferentially, unity of *Nature*, also, between the Father and the Son.

"*Not of myself,*"—i.e., "not of myself alone."

"*He doeth the works,*"—i.e., "*He together with myself,*"—a declaration that Christ and the Father were One in operation, as well as in *Nature*.

"*Believe me,*"—from my words.

"*Or else . . . sake,*"—i.e., "If you will not believe from my words that I am One with the Father, believe it from my works, by which the Father has borne witness that I am what I profess to be—the Christ, the Son of God."

"*For the . . . sake,*"—i.e., not only the *fact* of the works, but the "sovereign, Godlike, way of performing them."

"*Greater works,*"—viz., the miracles of mercy upon the souls of men, which should be wrought by His Disciples, which would be "greater" than His own works, because the latter were wrought chiefly on the *body* only.

"*Because . . . Father,*"—belongs not to "Greater . . . do," but to the succeeding verse, "And whatsoever," &c., the right arrangement being, "And, because I go unto my Father, whatsoever," &c.

"*Whatsoever . . . do,*"—refers, especially, to the Apostles, in their evangelizing labors,—and, also, generally, to all Christians who ask in faith, and in accordance with God's will, (*see Jas. i. 6 : 1 Jno. v. 14*).

"*In my name,*"—i.e., "*for my sake,*" "*on my account.*"

"*That will I do,*"—whence Christ must be One, in will and power, with the Father.

"*If ye . . . commandments.*"—(*see 1 Jno. ii. 3-5 ; iii. 24 : 2 Jno. 6*),—an injunction which, coming immediately after His exhortation to Faith, shews that the latter is vain *per se* and alone,—prayer, to be heard, must be the "fervent prayer of a righteous man."

"*I will pray the Father,*"—refers to Christ's Intercession, after His Ascension.

"*Comforter*."—The original, (*παράκλητος* = *Paraclete*), signifies not only *Comforter*, but, also, *Advocate*, (being so rendered in 1 Jno. ii. 1), *Defender*, (of a cause), *Counsellor*, *Patron*, and *Mediator*. The Holy Spirit is thus termed "because He transacts the cause of God and Christ with us, explains to us the nature and importance of the great Atonement, shews the necessity of it, counsels us to receive it, instructs us how to lay hold on it, vindicates our claim to it, and makes intercessions in us with unutterable groanings."

"*Another Comforter*,"—i.e., in place of Christ, who, while He was with them, acted with His Disciples as the Holy Spirit was to act thereafter.

"*With you for ever*,"—i.e., with the Apostles, and their followers in all ages, to the end of the world.

"*The world*,"—i.e., the unregenerate portion of mankind.

"*Cannot*,"—i.e., cannot bring themselves to, will not.

"*Ye know Him*,"—because He was in Christ,—a clear inferential declaration of the Spirit's Divinity, for if to know Christ was to know the Father and to know the Spirit, the Spirit must be One with the Father.

"*He dwelleth with you*,"—i.e., in Christ.

"*Shall be in you*,"—i.e., after the Ascension: when Christ was on earth, the Holy Ghost dwelt with the Disciples, in Him, but, after His Ascension, they were to have a more intimate communion with the Paraclete,—He was to be in them.

"*In you*,"—so as to enable them to enjoy fellowship with the Father and the Son.

"*Comfortless*,"—literally "*orphans*," (friendless, and forlorn); the disciples of a Jewish teacher called him "*Father*," and were termed his "*Children*,"—and, on his death, were regarded as *orphans*.

"*I will come*,"—personally, after the Resurrection and before the Ascension,—then, through the Spirit, who would continue their fellowship,—and, again personally, at the end of the world, to take them to be with Himself.

"*See*,"—i.e., "shall see." Those who saw Him as the Messiah were afforded further proof of this, in His words and actions after His Resurrection, (see Acts i. 3), in His Ascension, in the Pentecostal outpour, in the conversion of souls, in their own experience, in the fate of Jerusalem, and, (in the case of John), in the Revelation.

NOTES ON ST. JOHN.

Three, to the Jews, during the Feast of Tabernacles,—on a first appearance in the Temple,—on the “last, . . . greatness of the Feast,”—and on the succeeding day (“I am the light of the World”): Parable of the Good Shepherd.

To the Jews, at the Feast of Dedication, on their asking Him to declare whether, or not, He is the Messiah.

On His being told that certain "Greeks" wish to see Him, and on a voice from heaven being thereupon heard.

On the Jew's infidelity, (the last He spoke on the subject), after the incident of the Widow's Mite.

To the Twelve, after washing their feet; and to the Eleven at the Last Supper, when Judas had gone out, giving them the "new commandment" and foretelling Peter's denial.

After the Last Supper, commencing, "Let not your heart," &c.

On the way to Gethsemane, concerning the mutual love of Himself and His people, under the Parable of the True Vine,—comfort under certain hatred and persecution,—the office of the Holy Ghost,—again, of comfort under tribulation.

On the way to Gethsemane, or else, still in the supper-room, commencing with the Parable of the True Vine.

Incidents not coming under any other head:—

Christ visits Capernaum, after the miracle at Cana.

John the Baptist renders his second testimony to Christ, and twice points Him out as "the Lamb of God"; Andrew and John follow Christ; Andrew brings Simon to Him; He calls Philip, who brings Nathanael to Him.

Christ's attendance at the Passover at the commencement of His ministry, when He cleanses the Temple.

Christ's disciples baptize ; John the Baptist's last testimony to Christ.

The Galilæans receive Christ.

Christ present at the Second Passover; the Jews seek to kill Him after the Healing of the Impotent Man.

Christ, sitting on a mountain "with His disciples," asks Philip about providing bread for the 5,000; those who see the miracle declare Him to be that prophet that should come into the world, and wish to make Him a King: the ship reaches the shore as soon as Christ is received on board and the wind ceases; the fed follow Christ to Capernaum.

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Now ye are *clean* through the word which I have spoken unto you.

Abide in me ! and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me. I am the vine, *ye are the branches* : he that abideth in me, and I in him, the same bringeth forth much fruit : for *without* me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them, and cast them into the fire, and they are burned.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit ; *so shall ye be my disciples.* *As the Father hath loved me, so have I loved you : continue ye in my love.* If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in his love.

These things have I spoken unto you, *that my joy might remain in you, and that your joy might be full.*

This is my commandment, That ye love one another, *as I have loved you.* Greater love hath no man than this, *that a man lay down his life for his friends.* *Ye are my friends, if ye do whatsoever I command you.* Henceforth I call you *not servants* ; for the servant knoweth not what his lord doeth : but *I have called you friends ; for all things that I have heard of my Father I have made known unto you.* Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and *bring forth fruit*, and that your fruit should remain : *that whatsoever ye shall ask of the Father in my name, he may give it you.* These things I command you, that ye love one another.

If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own : but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that *I said unto you, The servant is not greater than his lord.* If they have persecuted me, *they will also persecute you ;* if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and *spoken* unto them, they had not had sin : but now they have no *cloak* for their sin. *He that hateth me hateth my Father*

also. If I had not done among them the works which none other man did, they had not had sin : but now have they both *seen* and hated both me and my Father. But this cometh to pass, that *the word* might be fulfilled that is written in their *law*, They hated me without a cause.

But when the Comforter is come, whom *I will send* unto you from the Father, even *the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning.*'"

"*I am the True Vine,*"—i.e., the source of all blessings whereby the souls of believers are nourished (to life eternal),—just as the main stem of the vine transfuses from itself, into the branches, the nourishing sap. No figure could better express the close relation, "the consolation and mutual love," between Christ and Christians. The idea was, probably, suggested by the vineyards passed on the way.

(The *Jewish Church* had been represented under the symbol of a "choice vine,"—e.g., in Ps. lxxx. 8-11 : Is. v. 1-7 : Jer. ii. 21. "This vine degenerated," and ceased to bring forth fruit, whence it was uprooted, and its place taken by the Christian Church, of which Christ, "the True Vine," is the foundation, and His disciples the members, or "branches").

"*My Father . . . husbandman,*"—since He "trains and cultivates the vine."

"*Beareth fruit,*"—i.e., by good works.

"*Purgeth,*"—i.e., prunes: unfruitful branches the husbandman takes away,—from fruitful ones he takes away everything calculated to hinder their bearing fruit.

"*More fruit,*"—i.e., more, and better in quality.

"*Clean,*"—i.e., pruned.

"*The word,*" (rather, "*that word*"),—that doctrine of holiness which I have proclaimed unto you,—or, perhaps, Christ refers, specially, to the words which He had just before spoken to Judas, and means that, he having gone out, as the result of those words the body of the Apostles was purified.

"*Abide in me,*"—i.e., by Faith, obedience, and love.

"*And I in you,*" (i.e., "*That I may also abide in you*"),—

by Faith, through the Spirit, unto Sanctification,—and, as “the hope of Glory.”

“*Ye are . . . branches,*”—i.e., *deriving nourishment from Christ, bringing forth fruit to His glory, and spreading abroad to declare “the unsearchable riches” of the Gospel.*

“*Without,*”—should be, (as in margin), “*severed from.*”

“*Words,*”—i.e., *doctrines, and commandments.*

“*Abide in you,*”—not only in the memory, but in the heart, as a living principle, ordering the will, affections, life, and conversation.

“*If ye . . . unto you.*”—Prayer not only is the fruit of Faith, obedience, and love, but, also, produces more fruit.

“*Glorified,*”—honored in the sight of men, (see Matt. v. 16; 1 Pet. ii. 11).

“*So shall ye be,*”—i.e., “*So shall ye be shewn to be*”: not profession, but a holy walk and conversation, proves a man’s Christianity.

“*As . . . you,*”—i.e., *with the love, (not only of pity but), of complacency, and with an everlasting love.*

“*Continue ye in my love,*”—i.e., “*Continue, (by cleaving to my ‘commandments’), to be the objects of my complacency.*”

“*My Father’s commandments,*”—see c. x. 17: Ps. xl. 7, 8.

“*That my . . . full,*”—(see cs. xvi. 24; xvii. 13: 1 Jno. i. 4: 2 Jno. 12),—i.e., “*That my joy in your Faith, obedience, and love may be enduring, and that your joy in possessing in continuance my love may be complete and perfect.*”

“*My commandment,*” (see c. xiii. 34),—i.e., “*my great commandment,*”—*the peculiar law of Christianity.*

“*As . . . you,*”—i.e., *with complacency, obedience, and entire devotion, (unto death, if necessary), and abidingly.*

“*Greater . . . friends,*” (see cs. iii. 16; x. 11, 18: Rom. v. 7, 8: Eph. v. 2: 1 Jno. iii. 16; iv. 9, 10).—The connection with the preceding is, “*I am about to give, by dying for you, the highest possible proof of love, and you must be prepared, if necessary, to die for my sake, thus shewing that you love me ‘as I have loved you.’*”

Christ’s love is greatly enhanced by the facts that, though instances of persons’ dying for friends are rare, He actually died for His enemies, (see Rom. v. 7, 8),—that He died voluntarily, (see Jno. x. 18: Philip. ii. 8), and that He died the most painful and degrading death.

"*Ye are . . . command you,*"—as Abraham, in consequence of his Faith, obedience, and love, was called "*the Friend of God,*" (see Is. xli. 8 : Jas. ii. 23).

"*Henceforth . . . 'servants.'*"—Christ had, (like the rabbis), called His Disciples '*servants,*' up to this time, (see, e.g., c. xiii. 13, 16), although He had not *treated* them as such.

"*Doeth,*"—i.e., *is doing,*—his *plans of action,* his *counsels and designs.*

"*I have called you friends,*"—"and *treated you as friends*" is implied.

"*All things,*"—must not be taken literally, for many things which Christ knew were now concealed from the Apostles—some to be revealed in this life, and others in the future state : the expression is intended to represent, in general terms, the *freeness* of Christ's communications to the Disciples.

"*All things . . . unto you,*"—(see Gen. xviii. 17 ; Ps. xxv. 14),—thus treating them with the unreserved confidence of friend with friends.

"*Chosen,*"—from the world, and from amongst all the disciples ; "*ordained,*"—by solemn consecration to office, (see Luke vi. 13 : Mark iii. 13-15).

"*Bring forth fruit,*"—by being rich in good works, and by spreading the Gospel.

"*Remain,*"—as regarded themselves, (see 1 Jno. ii. 28), and the Gospel preached by them, (see Is. lv. 11).

"*That whatsoever . . . one another,*" (see 1 Jno. iii. 22-24).—If the Christian bears fruit abidingly, by keeping the commandment of Faith, obedience, and love, he will be heard when praying in Christ's name, (provided what he ask be in accordance with God's will).

"*If the world . . . hated you,*"—an additional incentive to mutual love, and a fortification against, and consolation under, the world's scorn and persecution.

"*Of the world,*"—i.e., "*descended from the world,*" and, therefore, *having likeness to, and affinity with,* it.

"*The word . . . unto you,*"—see c. xiii. 16 : Matt. x. 24 : Luke vi. 40.

"*The servant . . . lord,*"—whence the disciples must not expect exemption from scorn and persecution, which Christ endured.

"*They will also persecute you,*"—soon fulfilled, in the arrest and imprisonment of Peter and John, the arrest and

flagellation of all the Apostles, the stoning of Stephen, the "havock" made by Saul, and the Herodian persecution.

"*Spoken*,"—i.e., declared the will and requirements of God, and proved, by arguments, His Divinity and Messiahship.

"*Sin*,"—i.e., the guilt of rejecting Him.

"*Cloke*,"—margin, "*excuse*": their ignorance was wilful, and against the evidence offered by Christ.

"*He that . . . Father*,"—since Christ and the Father were One, and he who saw the Son saw, also, the Father, (as before explained). The Jews professed to love the Father, the God of Abraham, while rejecting Christ: He here declares that, instead of this being so, they actually hate the Father, since, rejecting the Son, they reject the Father also.

"*Seen*,"—i.e., seen working.

"*The word . . . Law*,"—see Ps. xxxv. 7, 11, 12, 19; lxix. 4.

"*Law*,"—Old Testament.

"*This cometh . . . fulfilled that*,"—i.e., "*Thus comes to pass the fulfilment of what*." The rejection of Christ by the Jews is actually confirmation for our faith, since such rejection was foretold!

"*I will send*,"—Christ declares, (c. xiv. 16), that, at His request, the Father would send the Comfort: whence it appears that the Son is One in will, power, and nature, with the Father.

"*Proceedeth from the Father*,"—and, also, from the Son, since He, as well as the Father, sends the Spirit.

"*He shall testify of me*,"—i.e., "*shall bear witness to me*," that I am the Christ, the Son of God": it is the special work of the Spirit to testify of Jesus, and hereby the Spirit of God and that of error are discriminated, (see 1 Cor. xii. 3: 1 Jno. iv. 2, 3).

"*Ye also . . . witness*,"—in preaching, and in writing.

"*The Spirit . . . witness*,"—i.e., the Apostles, being confirmed in their faith by the testimony of the Holy Ghost, would, (in spite of scorn and persecution), be thereby urged and enabled to themselves bear witness to Christ with firmness, fidelity, and earnestness.

There are, in this chapter, four kinds of witness to Christ spoken of:—

1. His own, (vs. 22, 23).

2. The Father's—in the Son's works, (v. 24), and in the Scriptures, (v. 25).

3. The Spirit's, (v. 26).

4. The Apostles', (v. 27).

"*Because . . . beginning,*" (i.e., of His Ministry),—an important qualification of those who were to testify to His identity, when raised,—to be pioneers of the Gospel,—to record His life,—and to interpret His mind in their own writings: the Eleven observed it in choosing Judas's successor, (see Acts i. 21, 22).

Christ comforts His Disciples, in view of Persecution and His own Departure, by the promise of the Comforter, (whose office He declares), of His Resurrection, of Answers to their Prayers after His Ascension, and of the Father's Love,—declares His origin, and destiny,—foretells His desertion by the Eleven,—and promises them Peace amid Tribulation.

(C. XVI.)

"*These things have I spoken unto you, that ye should not be offended.*

They shall put you out of the synagogues: yea the time cometh, that *whosoever killeth you will think that he doeth God service.* And these things will they do unto you, because they have not *known* the Father, nor me. But these things have I told you, that when the time shall come, *ye may remember* that I told you of them. And these things *I said not* unto you at the beginning, *because I was with you.*

But now I go my way to him that sent me; and *none of you asketh me, Whither goest thou?* But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you *the truth*: It is expedient for you that I go away: for if I go not away, *the Comforter* will not come unto you; but if I depart, I will send him unto you.

And when he is come, *he will reprove the world of sin,*

and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged.

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into *all truth*: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I that he shall take of mine, and shall shew it unto you.

A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.'

Then said some of his disciples among themselves, 'What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?'

And they said therefore, 'What is this that he saith, A little while? we cannot tell what he saith.'

Now Jesus knew that they were desirous to ask him, and said unto them, 'Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily! verily! I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

And in that day ye shall ask me nothing. Verily! verily! I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask! and ye shall receive, that your joy may be full. (These things have I spoken unto you in *proverbs*: but the time cometh, when I shall no more speak unto you in *proverbs*, but I shall shew you plainly of the Father.) At that day ye shall ask in my name: and I say not unto you, that I will pray

the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.'

His disciples said unto him, 'Lo! now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: *by this we believe* that thou camest forth from God.'

Jesus answered them, '*Do ye now believe?* Behold! the hour cometh, yea! is now come, that ye shall be scattered, every man to *his own*, and shall leave me alone: and yet I am not alone, because the Father is with me.

These things I have spoken unto you, that *in me* ye might have *peace*. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.'

"*These things*,"—i.e., concerning their coming tribulations and persecution, and the promise of the aid of the indwelling Spirit uniting them to Himself and the Father, and of an eternal home.

"*That ye . . . offended*,"—i.e., "that I may not become a *stumbling-block* to you," ("when tribulation and persecution come"): the noun from which the word translated "*offended*" comes means a *trap*, or *snare*; a *sharp stake* driven into the ground to impede an enemy's march; a *stone*, or *block*, laid in a path, and on which anyone is liable to *stumble*, or fall. To be "*offended*" in Christ, then, is to be *ensnared*, or *hindered*, on the Christian march, or to *stumble*, or *fall*, over the difficulties and trials of the way, (see Matt. xiii. 20, 21): many were to be offended when the day of trial came, (see Matt. xxiv. 9, 10.)

There is here an implication that the Apostles, should they be offended, would be guiltier than their persecutors, (erring through ignorance,) since they received enlightenment, and had promise of the indwelling Spirit, and of heaven.

"*Doeth . . . service*,"—i.e., "is rendering acceptable *religious service*."

"*Whosoever . . . service*,"—So thought the Sanhedrin, persecuting the early Christians, and so especially did Saul,

(see Acts xxvi. 9-11 : Gal. i. 13, 14 : Philip. iii. 6 : 1 Tim. i. 13). This has received confirmation in all ages,—God's glory and the Church's good being the alleged motives of persecutors for religion.

"*Known*,"—includes the ideas of being *believed on, obeyed, loved*,—for no one acquainted with, and pervaded by, the love of God and the Son, and the benevolent principles of the Gospel, could possibly persecute for religion.

"*Ye may remember*,"—and so have their faith strengthened, by the fulfilment of prophecy,—be comforted by the thought that their trials were a proof of their discipleship, and that they had Divine approbation, support, and consolation, under them,—and be stimulated to fidelity.

"*I said not*,"—i.e., so fully.

"*Because I was with you*,"—see Matt. ix. 15.

"*None . . . thou I*"—because "sorrow" had "filled" their "hearts,"—whereas, they should have rejoiced.

"*The truth*,"—a truth, (*viz.*, that it was expedient, &c.), and the truth of the *Old Testament types*, (*viz.*, that, as the High Priest must enter within the veil to make intercession, so *He* must pass into the heavens).

"*The Comforter*,"—so called because, being to the Church in the place of Christ, His office is to *comfort* its members "with His gifts and graces until our Lord's second coming."

"*Reprove*,"—The force of the original is *to convince and convict*,—i.e., to convince *unto salvation*, and to convict *unto condemnation*.

"*He will reprove . . . judged*,"—This portion seems to have a double sense :—

1. (Particular),—referring to the *Jewish* "world." In this view, Christ means that the Holy Spirit would shew clearly to the Jews (so as to convince, and convict) :—

(1.) Their great *sin* of *disbelieving* and *rejecting Him*, ("of *sin* because . . . on me"). This was first done, through Peter, on the very day of the outpouring of the Holy Spirit, (see Acts ii. 22, 23), (*also* in his next discourse, c. iii. 12-14).

(2.) The *Righteousness*, (and Innocence), of Him whom they had crucified, as demonstrated by His *Exaltation*, (to be "the Lord our Righteousness"), to the *Father*, after His Resurrection, (to which the Eleven were witnesses), thence to return to judge the world, ("of *righteousness* . . .

Father"). This, also, Peter, by the Holy Ghost, dwelt upon. (*see* Acts ii. 24-36, 38, 39), (*also* c. iii. 15, 19-21, 26).

(3). (By the conquest of Christ over sin and death, and by the growing spread of the Gospel), the certain judgment and condemnation of the *Prince of this world*, (and his followers), ("of judgment . . . judged"). This judgment, too, Peter foretold, (*see* Acts ii. 19, 20), (*also* c. iii. 23).

2. (General)—referring to the operation of the Spirit on the hearts of men through the *whole* "world." In this view, Christ means that the Holy Spirit would reveal to men generally, (to convince, and convict):—

(1). Their *sinful*, (and dangerous), *condition*, as *unbelievers*.

(2). The way of salvation, through the *righteousness* of Christ, which He has brought in by *going to the Father*, and which becomes theirs by Faith.

(3). The total ruin of *Satan* and his kingdom, (and the eternal peace and glory bestowed upon Christians), by the last judgment.

"*No more*,"—i.e., in a condition of humiliation, and suffering.

"*Ye cannot . . . now*,"—because of their prejudices in favour of their Law, nation, &c.

"*Many things*,"—e.g., the inclusion of the Gentiles in this fold, (*see* Eph. iii. 3, 5, 6), which their prejudices were dead against, until the Spirit taught them otherwise.

Of this, (*see* cs. x. 9, 10; xii. 22), and the other of the "*many things*," Christ gave the Apostles hints. Knowing that they could bear only *general* truths, He implanted only the seeds of that grand system of truth which was afterwards fully revealed to them by the Spirit.

"*All truth*,"—rather—"all the truth," i.e., the whole system of doctrine which the Spirit was thereafter to reveal to them.

"*Of himself*,"—i.e., himself alone.

"*Shall hear*,"—from the Son, and the Father.

"*Will shew . . . come*,"—*see* Acts xi. 28; xxi. 10, 11.

"*Glorify*,"—as being ministered through Christ, sent by Him, testifying of Him, and producing "the fruits of righteousness."

"*Shall receive of mine*,"—literally, "*Shall take from me*," i.e., "shall receive from me His commission and instruc-

tions, as my ambassador, and shall manifest my light and power."

"*Ye shall see me*,"—refers to His appearances after the Resurrection, and to the clearer revelation of Him to be given by the Spirit on the day of Pentecost.

"*Said*,"—thus forestalling their question.

"*Do ye enquire*?"—should be declarative, "*Ye do enquire*": Christ knew their thoughts, and had no need to ask the question. He does not, however, proceed to give them any *explanation* of His words at which they were wondering, ("A little while," &c.), the reason of His silence being, doubtless, that they could not then "bear" it, but goes on to impress their minds more deeply, by pointing to the circumstances which should accompany the events alluded to in His "dark saying."

"*Ye shall weep and lament*,"—see Luke xxiii. 27 ; xxiv. 17 ; Jno. xx. 11, 19.

"*The world*,"—including the Jewish Sanhedrin, and other chief men, and his persecuting enemies of all ranks.

"*The world shall rejoice*,"—see Luke xxiii. 35-37.

"*Your sorrow . . . joy*,"—see Luke xxiv. 52 ; Jno. xx. 20.

"*Taketh from*,"—rather, "*shall take away*."

"*Your joy . . . from you*,"—The Resurrection should be so completely proved to them that they should never have a doubt about it, whence, knowing, consequently, that the Atonement was complete, their spiritual joy should be perfect and permanent.

"*Ye shall ask me nothing*,"—i.e., "You shall no longer ask me (*in the flesh*), (see 2 Cor. v. 16), *but the Father, in my name*."

"*In my name*,"—"in accordance with the Father's will, and assisted by the Spirit," is to be understood as here implied.

"*Ask*,"—i.e., "*in my name*," &c.

"*Proverbs*,"—i.e., "*parables*," words having a figurative, as well as a literal, meaning. Christ had represented earthly things, to His Disciples, through the medium of earthly.

"*Shall shew . . . Father*,"—i.e., "Shall shew you plainly in what relation the Father stands to me, and to you, (including a knowledge of His perfections and attributes, the way of access to Him, and His counsels for man's salvation, and the foundation of the Church)": this He did after His

Resurrection, (*see* Luke xxiv. 27 ; 44-47 : Acts i. 3), personally ; and by the sending of the Spirit, (*see* Jno. xvi. 13, 14).

"*I say not*,"—i.e., not only : He would, of course, intercede for them with the Father, but the latter's love for them would, also, induce Him to hear them.

"*I came . . . go to the Father*,"—an Epitome of the Gospel, and a perfect Confession of the Christian Faith. (The student can readily supply corresponding articles from the Apostles', and the Nicene, Creed).

"*We believe*,"—i.e., believe *more firmly*.

"*By this*,"—i.e., by His knowledge of their thoughts, which displayed the Divine attribute Omniscience.

"*Do . . . believe*" ?—spoken ironically, to check the Disciples' over confidence, and to induce a distrust in their own strength, the force being "Do you boast such great things, as if you perfectly believed and trusted" ?

"*His own*,"—i.e., "his own home" : "they all forsook him and fled," and several of them returned to their old abodes and trade.

"*These things*,"—the promise of the Comforter, of His and the Father's abiding love, of prayer-answering, of future happiness in Heaven, and of all the other sources of consolation mentioned in His discourse.

"*In me*,"—i.e., by Faith.

"*Peace*,"—of soul, amidst all the tribulations they might have to endure.

Collating all that Christ states in this farewell discourse, concerning the *Holy Ghost, the Comforter*, we learn that

1. *He is Divine*,—for

(1). Proceeding from the Father and the Son, He must be *One in Nature* with them. (This, and the next, article, prove, also, that the *Three Persons are but One God*).

(2). Speaking not from Himself alone, but according to what he had heard and received from the Son, and, by consequence, from the Father, (for Christ says that *He* speaks not of *Himself*, but according to what *He* has heard and received from the Father), the Spirit must be *One in will, and in operation*, with the first two persons of the Trinity.

(3). Teaching all things, bringing all things to remembrance, and showing things to come, He is *Omniscient*.

2. *A Distinct Person of the Trinity*, and, also, that the Father, and the Son, are Distinct Persons,—for we have

(1). The *Holy Ghost* sent, by the *Father*, at the request of the *Son*.

(2) The *Holy Ghost* sent, by the *Son*, from the *Father*.

Christ's Great Intercessory Prayer.

(C. XVII.)

"These words spake Jesus, and lifted up his eyes to heaven, and said,

'Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

I have glorified thee on the earth: I have finished the work which thou gavest me to do.

And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. (And all mine are thine, and thine are mine; and I am glorified in them).

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father! keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not

of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest *keep* them *from the evil*. They are not of the world, even as I am not of the world.

Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Father! I will that they also, whom thou hast given me, be with me *where I am*; that they may *behold my glory*, which thou hast given me: for thou lovedst me before the foundation of the world.

O! *righteous* Father! the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and *will declare it*: that the love wherewith thou hast loved me *may be in them, and I in them.*"

"*The hour*,"—of His death.

"*Glorify thy Son*,"—i.e., by supporting Him under His approaching sufferings,—raising Him from the dead, receiving Him to His primeval, eternal, Divine glory,—and sending the Holy Ghost, by whom Christ was to be specially glorified.

"*That thy Son also may glorify thee*,"—i.e., by completing His obedience, and by accomplishing the work of redemption, whereby, through the sent Spirit, acting in and through the Disciples, (and their successors), the honor of the Father's perfections should be manifested to the world, and souls converted unto fruit-bearing and eternal life, until the glory of the Lord should cover the earth.

"*Power*,"—*Mediatorial* authority.

"*This is*,"—i.e., "*This is the way to*," "and *herein consists*."

"*Know*,"—i.e., know *savingly*,—believe on, obey, and love.

"*And Jesus Christ*,"—should be, "*even Jesus Christ*,"—a plain declaration of His Divinity: Our Lord Himself declared that to see and know Him was to know and see God the Father.

"*I have . . . earth*,"—by obedience, teaching, and miracles.

"*The work*,"—of obedience, teaching, and miracles.

"*With thine ownself*,"—i.e., in the Godhead.

"*Before . . . was*,"—i.e., *from all eternity*.

"*Glorify . . . was*,"—Christ here prays that the Divine Glory, or Majesty, (including the Divine Nature, attributes, counsels, and working), which, *as Son of God*, He possessed, from all eternity, the Father will, upon His Ascension, invest him with, *as Son of Man, and Saviour of mankind*. By this glorifying, by the Father, of Christ, is to be understood *the manifestation of Christ's Name*, (i.e., of all His Divine attributes, &c.), *in the spread and success of the Gospel*.

"*I have . . . Name*,"—i.e., "*I have revealed thy Nature, attributes, (especially thy 'new, best name of Love'), perfections, counsels, and working, (and, especially, thy relation to believers)*."

"*The men . . . me*,"—i.e., the Apostles.

"*Thine they were*,"—by creation, Providence, and, (peculiarly), by descent from Abraham.

"*Thou gavest them me*,"—by giving them Faith in Christ.

"*Word*,"—the doctrine of the Gospel, revealed to them by the Father, through Christ.

"*All things*,"—"Things" is not in the original: the *all* refers to "*words*," in the next sentence.

"*They have known . . . send me*,"—see Peter's confession, Matt. xvi. 16.

"*I came out from thee*,"—refers to Christ's *Divine Nature*, as proceeding from the Father.

"*Thou didst send me*,"—refers to Christ's Office, as the Messiah, to which the Father commissioned Him.

"*I pray . . . world*,"—i.e., at present.

"*Them . . . me*,"—i.e., the Apostles.

"*They are thine*,"—i.e., by *adoption, now*,—a reason why the Father should hear Christ's prayer for them.

"*All mine are thine*,"—i.e., all Christians are the Father's by adoption.

"*Thine are mine*,"—for Christ died for *all mankind*.

"*In them*,"—i.e., in all mankind who become Christians.

"*I am glorified*,"—in the conversion, fruit-bearing, and eternal salvation, of Christians, through the ministry of the Disciples, (and their successors), as sanctified and illuminated by the Spirit.

"*These*,"—i.e., the Apostles,—referring to the "*thine*" preceding the first bracket.

"*Holy*,"—Christ here uses this epithet because He is asking the Father to *sanctify* the Disciples.

"*Through*,"—rather, "*in*."

"*Name*,"—specially refers to the Father's *Love*, which Christ had principally manifested to the Disciples, (see Eph. iii. 17-19 : 1 Jno. iv. 16 : Jude 21).

"*One*,"—i.e., "*One* body, united by one Spirit to Me, their living Head."

"*As we are*,"—i.e., "*as we are One*."

"*The son of perdition*," (Judas Iscariot),—one of the titles of Satan, (see 2 Thess. ii. 3).

"*The Scripture*,"—From the words of Peter in Acts i. 20, it would appear that the reference here is to Ps. lxxix. 25 : cix. 8.

"*That . . . fulfilled*,"—i.e., the death of "*the son of perdition*," not the fact that Christ should lose only one of those given Him, fulfilled the prophecy.

"*My joy*,"—i.e., (as before explained), Christ's joy at the Disciples' Faith, obedience, and love.

"*Word*,"—i.e., *doctrine*,—whereby they might be enabled to bear much fruit, and so fulfil the joy of their Lord.

"*The Evil*,"—i.e., the Evil *One*, and the temptations of "the world, the flesh, and the Devil."

"*Keep from*,"—i.e., Keep from *falling* when tempted, (so we supplicate in the Lord's Prayer, "*Lead . . . evil*").

"*Sanctify*,"—The original means, both *to set apart from common use, and consecrate to God* and His service,—and *to make pure or holy*: in the text, doubtless, both ideas are involved, thus,—"*Separate* them from the world, and *consecrate* them to thy service, (in the ministry),—and *make* them *holy*."

"*Thy truth*,"—the word of God, applied by "*the Spirit of truth*," (see Eph. v. 26 : 2 Thess. ii. 13).

"*As thou . . . them into the world,*"—i.e., the mission of the Apostles, *as men*, was the same as that of Christ, (the same in character, in sanction, in the spirit with which they were endued, in aim, in danger, and in success), (see c. xx. 21).

"*I sanctify myself,*"—i.e., "I consecrate myself as a victim to be sacrificed."

"*I sanctify . . . the truth,*"—i.e., Christ

1. Separated, and consecrated, himself that the Apostles might have in Him an example of devoted service, and of purity.

2. Separated Himself as a victim to be sacrificed for the redemption of the Apostles, (amongst others), that they "might be sanctified by the truth" "of those . . . rites and sacrifices of which He . . . was the substance. He put an end to the typical priesthood, that He might make His Disciples 'a royal priesthood,' who should offer up spiritual sacrifices." (In this view, there is an allusion, in the text, to the High-priest entering the Holy of Holies on the Great Day of Atonement, and sprinkling the blood before the Ark).

"*These,*"—the Apostles.

"*For them . . . word,*"—for all those, Jews and Gentiles, who should, in all ages, become Christians.

"*Through their word.*"—The Apostles being the pioneers of the Gospel, all who have, and all who ever will, become Christians owe their salvation to their preaching.

"*That they all may be one,*" (see Gen. xlix. 10),—in Faith, obedience, love, desires, aim, and worship. The grounds of this unity are beautifully expressed in Eph. iv. 4-6.

"*As thou . . . in us.*"—"This must be understood in a way of similitude, and not of sameness or equality": the unity of Christians should be *like* that between the Father and the Son in its perfect and unbroken entirety, but it can never be *of the same character*.

"*That they . . . in us.*"—This unity in Christ is to be "the consummation of the Christian ministry," (see Eph. iv. 11-16, noting, especially, v. 13).

"*That the world . . . sent me,*"—i.e., "that the unregenerate, in all ages, may be persuaded, by the success of the Gospel, that I am the Messiah, the Son of God and Saviour of the world."

"*The glory . . . gavest me,*"—by the anointing of the Spirit, (*see* 2 Pet. i. 17).

"*I have given them,*"—(spoken in anticipation),—given as a Spirit of adoption, (*see* Rom. viii. 15 : Gal. iii. 5, 6).

"*The glory . . . them,*"—i.e., "The glory, which in the anointing of the Holy Spirit was given me, (in my Father's declaring me to be His "beloved Son"), I will give to all believers, in making them Sons of God, and joint heirs with me, by sending forth into their hearts the Spirit of adoption."

"*That they may be one,*"—as brethren, and fellow-heirs.

"*Where I am,*" (i.e., *shall be*),—i.e., in eternal glory.

"*Behold,*"—i.e., *see, participate in, and enjoy.*

"*My glory,*"—the glory of the Godhead, shining through the medium of Christ's humanity.

"*Righteous,*"—is here applied to the Father as the justifier of believers in Christ, (for whom He is now praying), (*see* Rom. iii. 24-26). From here to the end of the chapter, Christ reverts to the Apostles.

"*Will declare it,*"—*personally*, after the Resurrection,—and, then, *by the Spirit.*

"*May be in them,*"—i.e., *may extend to them, and manifest itself in them.*

"*I in them,*"—by Faith,—through the Spirit,—as the vital principle of their being, and "the hope of glory."

Analysis of Christ's Valedictory Prayer :—

1. *The General Subject of the Prayer adverted to*, ("Father! . . . glorify thee").

2. *Christ's Personal Relation thereto set forth*, ("As thou hast . . . world was").

(1). He has mediatorial power from the Father, to give eternal life, which is to know God, and His Son, Jesus Christ, ("As thou . . . hast sent").

(2). He has glorified the Father on earth, and finished His work, ("I have . . . to do").

(3). He prays to be glorified with his primeval, eternal, glory in the Godhead, ("And now . . . world was").

3. *Christ's Intercession for the Apostles*, ("I have manifested . . . sanctified through the truth").

(1). He declares that He has manifested to them the Father's "Name," and given them His words, and that they have received Him as the Messiah, and have kept the Father's word, ("I have manifested . . . didst send me").

(2). He distinguishes the Apostles as the special objects of His present prayer, while declaring all the world to be His, (as being the Father's), ("I pray . . . in them").

(3). He prays for the Apostles' sanctification, through, the Father's "Name," that they may be one, as He and the Father are One,—and declares that He has, hitherto, kept them in the Father's "Name," only "the son of perdition" being lost, ("And now I am . . . be fulfilled").

(4). He desires His joy to be fulfilled in them, ("And now come . . . in themselves").

(5). He declares that the world hates them, but asks, not for their removal thence, but for their deliverance from its evil, as being not of it, ("I have given . . . of the world").

(6). He prays that they, (whose commission is the same as His own, and for whose sanctification He has separated *Himself*), may be "sanctified" by the truth, (the word), ("Sanctify . . . the truth").

4. *Christ's Intercession for the rest of His People*, ("Neither pray . . . I in them").

(1). He asks that they may be one with Him and the Father, that the world may believe that He is the Messiah, and that the Father loves His people,—and declares that to these ends, He has given them "the glory" given Him by the Father, ("That they all . . . loved me").

(2). He prays that they may enjoy "glory everlasting," ("Father! . . . the world").

5. *The conclusion*,—He laments the world's ignorance of the Father, but declares that He, who knows the Father, has declared unto them the Father's "Name,"—that they have received Him as the Messiah,—and that they are prepared for further and continuous instruction, which He will gradually communicate, to their growth in grace, and the formation in them of Christ as "the hope of glory," ("Righteous . . . end").

Christ crosses the valley of the Kidron, and enters the Garden of Gethsemane.

(C. XVIII. 1-2).

"When Jesus had spoken these words, he went forth with his disciples over the brook *Cedron*, where was a garden, into the which he entered, and his disciples.

(And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples").

"*Cedron*," (or *Kidron*),—from the Hebrew, signifying "*turbid*."

"*The brook Cedron*,"—should be "*the valley of the Kidron*," corresponding to the *Valley of Jehoshaphat*: the Kidron, itself, is merely a turbid winter-torrent, which flows only in years when the rains of that season are inordinately heavy.

"*A garden*,"—*Gethsemane*, (= *oil-press*, because it, and the adjacent slopes, abounded in olive-trees, whence great quantities of olive-oil were obtained),—at the foot of the Mount of Olives, and east of the valley of Kidron.

(*Eastern gardens* were the vine-, and olive-, yards, the fig-enclosures, and the orchards, round the towns and villages,—not gardens in *our* sense of the term).

Matthew, and *Mark*, narrate the following incidents, which happened on the way to Gethsemane, probably after crossing the Valley of the Kidron:—

Christ foretells the coming desertion of the Eleven, and promises to meet them in Galilee, after the Resurrection: *Peter protests his fidelity: Christ*, (for the third time), *foretells his Denials: he reiterates his profession*, and is therein joined by the other disciples.

Christ is Arrested.

IN GETHSEMANE.

(c. XVIII. 3-12.)

"*Judas* then, having received a *band* of men and *officers* from the *chief priests* and *Pharisees*, cometh thither with *lanterns* and *torches* and weapons.

Jesus therefore, knowing all things that should come upon him, *went forth*, and said unto them, 'Whom seek ye?'

They answered him, 'Jesus of Nazareth.' Jesus saith unto them, 'I am he.' (And *Judas* also, which betrayed him, *stood with them*). As soon then as he had said unto them, 'I am he,' they went backward, and fell to the ground.

Then asked he them again, 'Whom seek ye?' And they said, 'Jesus of Nazareth.' Jesus answered, 'I have told you that I am he: if therefore ye seek me, let these go

their way:' (that the saying might be fulfilled, which he spake, 'Of them which thou gavest me have I lost none').

Then *Simon Peter, having a sword, drew it, and smote the high-priest's servant, and cut off his right ear.* (The servant's name was Malchus). Then said Jesus unto Peter, 'Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?'

Then the band and the captain and officers of the Jews took Jesus, and bound him."

Before Christ's arrest, occurred His Agony, which is narrated by Matthew, Mark, and Luke, the latter, alone, recording His "bloody sweat."

Christ's Arrest is narrated by all the Evangelists, the main differences in their accounts being as follows:—

Matthew, Mark, and Luke, state that it was while He was yet speaking chidingly to the 8 Apostles, for sleeping during His absence further on, with Peter, James, and John, that Judas, &c., came.

Matthew, and Mark, say that a great multitude came with Judas, armed with swords and staves,—Luke, "a multitude," (amongst whom he names "chief priests," "captains of the temple," and "elders"), with no mention of arms, or lights,—John, "a band of men and officers" ("of the Jews"), (whose captain he mentions), provided with "lanterns, torches, and weapons."

Luke, alone, narrates that Judas preceded the multitude.

John, alone, gives the particulars, "Jesus, therefore, . . . have I lost none."

Matthew, and Mark, record that Judas, as a prearranged sign whereby the band might know Him, approached Christ, and kissed Him, saying, "Hail! Master!" (Matthew), or, "Master! Master!" (Mark); Matthew adds that, thereupon, He inquired, "Friend! wherefore art thou come"?—Luke says that Judas drew near to kiss Jesus, and, (omitting the fact of the kiss), that He asked him, "Judas! Betrayest thou the Son of Man with a kiss"?

Matthew, and Mark, proceed to narrate that the band then laid hands on Christ, and took Him.—Luke says that when His Disciples saw what would follow, they asked Him, "Lord! shall we smite with the sword"?

With regard to Peter and Malchus—Matthew calls the

smiter "one of them which were with Jesus,"—*Mark*, "one of them that stood by,"—*Luke*, "one of them,"—*John*, alone, "*Simon Peter*."—*Luke*, alone, omits to mention a sword as the instrument—*Matthew*, *Mark*, and *Luke*, call *Malchus* merely "a servant of the High-priest," *John*, alone, mentioning his name—*Luke*, alone, states that *Christ*, then, (of course, in answer to the question, "Lord ! . . . sword ?"), said, "*Suffer ye thus far*," and then touched *Malchus's* ear, and healed it—*Matthew*, and *John*, record that, (this being next in order), *Christ* told *Peter* to put up his sword, to which they, respectively, add,—*Matthew*, "All they that . . . thus it must be" ? (see c. xxvi. 52-54),—*John*, "The cup . . . it ?"

Matthew, *Mark*, and *Luke*, say that *Jesus* asked His captors and the members of the Sanhedrin, whether they had come out as against a thief, with swords and staves, to take Him, and reminded them that they had had constant opportunities of taking Him openly, when He sat teaching in the Temple, to which *Luke* makes Him add, "But this is your hour, and the power of darkness,"—and *Mark*, "But the Scriptures must be fulfilled,"—while *Matthew* himself remarks that this was done that the (prophetical) Scriptures might be fulfilled.

John, alone, states that *Christ* was bound.

Matthew, and *Mark*, record that the Disciples forsook Him, and fled.

Mark, alone, narrates that there followed Him a young man, having round his naked body a linen cloth, which, they attempting to take him, he left in the hands of the soldiers, and fled.

Order of Events connected with Christ's Arrest :—

While *Christ* is speaking with the Eight, *Judas* comes with his company,—*Christ* throws them into panic,—*Judas* kisses *Christ*,—*Peter* smites *Malchus*, &c.,—*Christ* reproaches His captors,—*Christ* is bound,—the Disciples flee,—a young man follows Him.

"*Judas*,"—on leaving the Supper Room, it is almost certain, must have gone to some of the Sanhedrin, told them where *Christ* was likely to be found, and offered to fulfil his part of the bargain. It had not been intended to arrest *Christ* during the Feast ; but this opportunity of finding Him almost alone, at night, was too tempting, and the traitor's offer was accepted.

"A band"—part of the Roman cohort which was

always stationed in the Tower of Antonia during the Feast, with a view to suppressing any tumult that might arise, such outbreaks being of frequent occurrence at that season.

"*Officers*,"—the commanders of the Levitical guards of the Temple,—called by Luke, "*Captains of the Temple*." Besides the Roman band, and the Jewish officers, there were, amongst the multitude, certainly, members of the Sanhedrin, (for Luke makes Christ address "the chief priests and the elders"), and, probably, numbers who had joined the cavalcade out of curiosity.

"*Chief priests and Pharisees*,"—i.e., the Sanhedrin.

"*With lanterns and torches*."—The Paschal moon was full and bright, but deep shadows fell from the sloping mountains, and the jutting rocks, and there existed there grottos and caverns, and, perhaps, a garden-house and towers,—hence the necessity for being prepared with artificial lights.

"*Things*,"—should be, "*the things*."

"*Should come*,"—should be, "*were coming*."

"*Went forth*,"—towards the olive-yard entrance.

"*With them*,"—though in advance of them.

"*Went . . . fell*,"—see Ps. xxvii. 2. Christ must have spoken with Divine majesty, and exercised Divine power, to have produced this effect. The purport of the act was to shew that He laid down His life of Himself, having the power, if He would, to retain it, (see c. x. 18), and to prove that He had "power over all flesh," (see c. xvii. 2).

"*Let these . . . way*,"—authoritatively uttered; His meaning being, that, though He might submit, He would not allow *them* to be injured. The reason for His thus interposing on their behalf was that they were as yet unprepared to follow Him to suffering and death, and that He had yet work for them to do. In interposing, He shewed that "He loved" "His own" "unto the end."

"*That . . . fulfilled*,"—i.e., was fulfilled, (in a secondary sense), Christ's primary meaning having regard to their eternal salvation, not the preservation of their bodily life only.

"*Simon Peter*,"—not mentioned, in this connection, by the other Three, because, probably, living when they wrote.

"*Having a sword*,"—evidently, one of the two weapons

which Christ had, in the supper-room, declared to be "enough," when, in response to His command, "He that hath a purse, let him take it, and likewise his scrip : and *he that hath no sword, let him sell his garment and buy one,*" His Disciples informed Him, "*Behold ! here are two swords*" ! (see Luke xxii. 36, 38).

(Christ's words were, in this case, meant to be taken figuratively, as an intimation that when He had left them, as He was about to do, they would need to depend upon themselves for support and defence. By "sword" He seems to have meant "the sword of the Spirit, the Word of God").

The Disciples, however, understood Him literally, and announced their possession of two swords. Christ's "It is enough" probably meant "*Enough has been said* upon the matter : you do not understand me now, but you will hereafter."

(At the time of the Passover, robberies from those going up to the Feast, and tumults in the City, were frequent : whence most male Jews carried at that season, a sword, or dagger, under the outer garment, as a weapon of defence. This accounts for the possession of two swords by the disciples).

"*Smote . . . ear.*"—It seems likely that Malchus shewed himself forward in approaching Christ to arrest Him. Impetuous Peter, fired at the insult to His Master, and thinking that they were now in presence of the danger against which he imagined that Christ had directed swords to be provided, proceeded to oppose force to force.

"*Cup,*"—of suffering, and death.

"*Shall . . . it*" ?—an interrogation which, being accompanied with a double negation, expresses a very powerful affirmation that He *would, most assuredly*, drink it.

"*Captain,*"—of the Roman "band" : the original word means "a commander of 1000 men," whom the Romans called a "Military Tribune," and who answered to our "Colonel."

"*Bound Him,*"—like His types, Isaac, (see Gen. xxii. 9), and the Temple sacrifices, (see Ps. cxviii. 27).

Christ is taken, first to Annas, and then to Caiaphas, who privately examines Him.

(C. XVIII. 13, 14, 24, 19-23).

"And" (the band, &c.) "*led him away to Annas first; for he was father-in-law to Caiaphas, which was the high-priest that same year. (Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people).*"

Now Annas *had sent* him bound unto Caiaphas the high-priest.

The high-priest then *asked Jesus of his disciples, and of his doctrine.* Jesus answered him, 'I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. *Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.*'

And when he had thus spoken, one of the officers which stood by *struck Jesus with the palm of his hand, saying, 'Answerest thou the high-priest so?'*

Jesus answered him, '*If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?'*'"

"*And led . . . first.*"—Annas being *Sagan*, and, perhaps, President of the Sanhedrin, and possessing rightly great influence, it was important that his sanction and counsel should be obtained,—whence Christ's being taken first to him.

"*Caiaphas was . . . the people,*"—when the Sanhedrin were debating, after the raising of Lazarus, what course they should adopt towards Christ, (*see c. xi. 47-50*).

"*Had sent,*"—should be, "*sent*": Annas appears to have sent Him *unexamined* to Caiaphas.

"*Asked . . . doctrine,*"—i.e., (as the Sanhedrin desired to accuse Him to Pilate of sedition), enquired whether He had not *secret doctrines*, and was not head of a *secret society*.

"*Answered,*"—because He knew He was not on His trial: when next examined, officially, before him and the Sanhedrin, He would not reply.

"*Nothing,*"—i.e., "*nothing different from my public utterances.*"

"*Why . . . I said.*"—Christ here, by implication, condemns the inquisitorial and illegal proceeding of Caiaphas, saying, in effect, "By our Law, a charge like this must be established by two, or more, witnesses. Why, then, seek to make me criminate myself, instead of educing evidence from those who have heard my public teachings?"—a just, but meek, rebuke!

"*Struck Jesus.*"—He being now smitten *for the first time*. Paul was afterwards thus struck by order of Ananias, the high-priest, (*see Acts xxiii. 1, 2*).

"*The palm . . . hand,*"—or "*a rod.*"

"*Answerest . . . so?*"—Reviling, or cursing, rulers was forbidden by the Law, (*see Ex. xxii. 28*). Paul refers to this, when, unaware who Ananias was, he declared to him, "God . . . wall," and was asked, "Revilest," &c. (*see Acts xxiii. 3-5*). But Christ's answer to Caiaphas was most proper, and respectful, so that the officer had no ground, but malice and hate, for his act, founded on pretended reviling on Christ's part of the High-priest.

"*If I . . . evil*" = "If I have spoken *improperly* to the High-priest, *shew in what respect I have done so.*"

"*Well,*"—i.e., "*in accordance with the Law,* (requiring my suggested crime of sedition to be established by two, or more, witnesses), for alleged breach of which *you smite me.*"

Peter, who, with John, has entered the Court of Caiaphas's House, there utters his First Denial.

(c. xviii. 15, 16, 18, 17.)

"And Simon Peter followed Jesus, and so did *another disciple*: that disciple was known unto the high-priest, and went in *with Jesus* into the *palace* of the high-priest. But Peter stood at the *door* without. Then went out that other disciple, which was known unto the high-priest, and spake unto *her that kept the door*, and brought in Peter.

And the servants and officers stood there, who had made a *fire of coals*; for it was *cold*: and they warmed themselves: and Peter stood with them, and warmed himself.

Then saith the damsel that kept the door unto Peter,

'Art not thou also one of this man's disciples'? He saith, 'I am not.'

All the Evangelists narrate Peter's First Denial, the main points of difference being as follows:—

Matthew calls his interlocutress, "a damsel,"—Mark, "one of the maids of the high priest,"—Luke, "a certain maid,"—John, "the damsel . . . door."

Mark, and Luke, alone, mention that the maid scrutinized Peter, before speaking.

Matthew makes her say, "Thou also wast with Jesus of Galilee,"—Mark, the same, but with "Nazareth" for "Galilee,"—Luke, "This man was also with him,"—John, "Art . . . disciples"?

Matthew says Peter denied before them all, and makes him reply, "I know not what thou sayest,"—Mark, "I know not, neither understand I, what thou sayest,"—Luke, "Woman! I know him not,"—John, "I am not."

Mark, alone, adds that he then "went out into the porch, and the cock crew." (In Christ's warning to Peter, Mark, alone, has "before the cock crow twice," the other Three having "before the cock crow": accordingly, he alone, in his account of the Denials, mentions two cock-crows: that here narrated is the first).

Harmony of the Accounts.—The querist was a maid employed as portress in Caiaphas's household.

After looking earnestly at Peter, she said to him, "Thou also . . . Nazareth," (or "Galilee," both being of the same import and degree of contempt), and he replied, "I know . . . sayest,"—then, turning to the bystanders, she affirmed, "This man was also with him," Peter responding, "Woman! I know him not,"—finally, she again addresses Peter thus, "Art thou not . . . disciples?" i.e., "Do you positively mean to assert that you have no knowledge whatever of him—that you are not a disciple of his"? Peter answering, "I am not."

He then went out into the porch, and the cock crew.

"Followed,"—"afar off," say the other Three,—from the Garden.

"Another disciple,"—doubtless John himself.

"With Jesus,"—i.e., "as well as Jesus."

"Palace," (rather, "hall"),—the paved quadrangular

interior court, (open to the sky), round which oriental houses are built.

"*The door.*"—Leading from the street into the hall, or court, would be a passage, or porch, closed next the street by a heavy folding gate, with a small wicket, (for individuals to enter at): the latter is here indicated by "door."

"*Her . . . door,*"—the portress: men did this duty in Greece, and Rome, but maidservants, for the most part, in more primitive Palestine.

"*A fire of coals,*"—doubtless, *a brazier of charcoal.*

"*It was cold.*"—The nights are always chilly in Judæa, even in the hottest season, and the incident of the text occurred in the spring-time, when the nights would be colder than usual.

"*Stood.*"—Luke states that he was *sitting*, when challenged by the maid: doubtless, he stood when he first went to the fire, but had sat down previous to the denial.

"*Art not . . . disciples*"^f—deriving the idea from either John, (whom she, doubtless, knew as one of Christ's followers), having brought Peter in,—or the fact that he, being a stranger, unconnected with the house, could have come only from personal interest in Christ,—or, (like others, perhaps, who afterwards charged him), from having frequently seen him at Jerusalem, with Christ and the other Disciples.

Matthew, Mark, and Luke, narrate a Second Denial by Peter, in the porch of the High-priest's house, (whither he, doubtless, went to escape further questioning), where "another maid" saw him, and declared to the bystanders that he was one of those "with Jesus of Nazareth,"—whereupon he "denied, with an oath," that he knew Him: a man amongst the bystanders then pointedly asserted "Thou art also of them," which he denied, saying, in high wrath, "Man! I am not."

This Denial, John omits.

Peter's 3rd. Denial.

IN THE COURT OF THE HIGH-PRIEST'S HOUSE.

(c. XVIII. 25-27).

"And Simon Peter *stood and warmed himself.* They said therefore unto him, 'Art not thou also one of his disciples'? He denied it, and said, 'I am not.'

One of the servants of the high-priest, being his kinsman whose ear Peter cut off, saith, 'Did not I see thee in the garden with him?' Peter then denied again : and immediately the cock crew."

All the Evangelists narrate this incident, their main differences being as follows :—

Matthew says it was "after a while,"—Mark, "a little after,"—Luke, "about the space of one hour after,"—John, alone, records that it occurred while Peter was at the fire.

Matthew, and Mark, make the accusers "they that stood by,"—Luke, "another man,"—John, first "they," and then "one of . . . cut off."

Matthew gives the accusation thus, "Surely, thou also art one of them; for thy speech bewrayeth thee,"—Mark, "Surely thou art one of them: for thou art a Galilæan, and thy speech agreeth thereto,"—Luke, "Of a truth this fellow also was with him: for he is a Galilæan,"—John, "Art not . . . disciples?" and, "Did not . . . with him?"—Matthew, and Mark, alone, narrate that Peter then "began to curse and to swear."

Matthew gives the denial thus, "I know not the man,"—Mark, "I know not this man of whom ye speak,"—Luke, "Man! I know not what thou sayest,"—John, "I am not," and "Peter then denied again."

Immediately following their records of the Denial, Matthew states that "immediately the cock crew,"—Mark, "And the second time the cock crew, (he, alone, noticing it as the second crow),—Luke, "Immediately, while he yet spake, the cock crew, and," (he, alone, relates this), "the Lord turned, and looked upon Peter."

Matthew, Mark, and Luke, narrate that "Peter" then "remembered" Christ's words, "Before the cock crow," (Mark, alone, "twice"), "thou shalt deny me thrice."

Matthew, and Luke, record that he then "went out and wept bitterly,"—Mark, "And when he thought thereon, he wept."

Harmony of the Accounts :—

An hour after the Second Denial, while Peter was at the fire, one of the men, (struck with his Galilæan dialect), said to the rest, "Of a truth . . . Galilæan," whereupon the others asked him, "Art thou . . . disciples," to which he replied, "I am not"; they then retorted, "Surely . . .

bewrayeth thee," (or, "Surely . . . agreeth thereto,") and Malchus's kinsman, joining in the accusation, asked, "Did I not . . . with him"? Peter, assailed on all sides, again denied, with oaths and curses, while uttering which the cock crowed for the second time, whereupon Christ "turned, and looked upon" him,—he remembered the prediction of his falls,—and "went out, and wept bitterly."

"*Stood . . . himself*,"—having returned from the porch to the court.

It can be readily understood how, recognized alike in hall and porch, he should determine not to run away, but to remain, and brave it out. Accordingly, returning to the fire, he seems to have thrown off all restraint, and, "mingling with the group of soldiers and servants, conversed with them freely in his rough, uncouth, Galilæan dialect,"—thus giving further presumption of having been with Christ, for most of the Apostles were Galilæans.

"*They*,"—those at the fire.

"*One . . . with him*"?—This charge, evidently, greatly annoyed, and terrified Peter, for, not only was there, here, a witness who positively identified him as having been in the garden with Christ, but he must have felt himself in danger of being made the object of vengeance for cutting off Malchus's ear.

"*The cock crew*,"—for the second time, this being the cock-crow, which, at the equinox, would be about 3 A.M.

Peter's downward career was marked by four degrees, naturally succeeding one another, *viz.*, Prevarication; Lying; Swearing, (to support the lie); and Swearing, fortified by curses, (upon himself, if he were swearing falsely).

In his fall, and repentance, were seen the truth of Christ's predictions of his denials, and the efficacy of Christ's prayer, (*see* Luke xxii. 31, 32): Satan had *sifted him as wheat*, but his faith had not *utterly failed*.

Peter had thrice bound himself to remain faithful to Christ, even unto death: we have him now thrice denying his Master; after the Resurrection, Christ thrice, in succession, demanded of Peter whether he loved Him.—Peter thrice responded in the affirmative, (and so blotted out his three denials, by three confessions),—and Christ thrice invested him with a commission to feed His flock.

N.B. ! The three Denials did not occur close together, but they are here placed as if that had been the case.

suffering, given Him, to the dregs), *though*, (*Matthew*), *just tasting it*, that He might fulfil Ps. lxi. 21.

The Crucifixion, and Events therewith connected.

(c. xix. 18-37).

CHRIST, WITH TWO MALEFACTORS, IS NAILED TO THE CROSS.

(c. xix. 18).

("And he bearing . . . Golgotha"), "where they *crucified* him, and *two other* with him, on either side one, and Jesus in the midst."

Luke, and *John*, alone, narrate at this point the act of affixing Christ and the malefactors to the cross: their accounts are almost identical.

"*Crucified*,"—doubtless, on a *cruz immissa* (†), the upright post not being nearly so high as is usually pictured, but only so much elevated as to raise the victim's feet a foot or so above the earth. The sufferer sat on a slight projection, to prevent the hands tearing away from the nails. The feet were rarely nailed, but rested on another ledge.

Manner, &c., of Crucifixion:—

"After the criminal had carried the cross to the place of execution, a hole was dug in the earth to receive the foot of it. The cross was laid on the ground; the person condemned to suffer was stripped, and was distended on it, and the soldiers fastened the hands and feet. After they had fixed the nails deep in the wood, they elevated the cross with the agonizing sufferer on it; and in order to fix it more firmly in the earth, they let it fall violently into the hole which they had dug to receive it. The sudden fall must have given to the person that was nailed to it a most violent and convulsive shock, so as greatly to increase his sufferings. The crucified person was then suffered to hang, commonly till pain, exhaustion, thirst, and hunger ended his life. The punishment was deemed the most disgraceful and ignominious that was practised among the Romans. It was the way in which slaves, robbers, and the most notorious and abandoned wretches

Matthew, Mark, and Luke, state that, then, He was blindfolded,—mocked,—spat upon,—struck in the face with fists and open hands, with cries of “Prophecy (divine)! Christ! who is he that smote thee”? and other blasphemies.

(The rooms in Eastern houses surround, and open upon, the *hall*, or court. Frequently, the whole side of the building facing the entrance, on the ground floor, forms but one large, open, room, supported by pillars, and having a moveable curtain instead of doors. It was, probably, in such a room as this that Christ was examined by the Sanhedrin,—the questioning of Him by Caiaphas having occurred in some private apartment of the house.

While under examination in the open apartment, Christ could, doubtless, hear what was going on round the fire in the courtyard. Peter's vehement denials and oaths, at least, would reach His ears, and, when the cock crew, He had but to turn His head to look at him).

Christ's First Examination before the Sanhedrin, in the house of Caiaphas, would, most probably, be over soon after 3 A.M.

Then followed the mocking, &c., which would occupy some time.

When that ceased, *Christ was led away, and arraigned a second time, before the Sanhedrin, in the Council Chamber in the Temple, “as soon as it was” (i.e., “began to be”) “day,” (i.e., shortly after 4 A.M.)*

Luke alone gives an account of this examination, (see Luke xxii. 65-67).

It would appear that this Second Examination *in the Council Chamber*, was necessary before the Sanhedrin could officially condemn Christ, which they did, it will be seen, on the same charge of blasphemy, (which was, by the Law, a capital crime,—see Lev. xxiv. 15, 16), as at their first sitting.

Christ before Pilate.

CHRIST IS TAKEN TO, AND UNOFFICIALLY ARRAIGNED BEFORE, PILATE.

CHRIST LED TO THE HALL OF JUDGMENT.

(c. xviii. 28-end; xix. 1-12).

“Then led they Jesus from Caiaphas unto the hall of judgment: (and it was early); and they themselves went

not into the judgment hall, lest they should be defiled; but that they might eat the passover."

All the Evangelists narrate the leading of Christ to Pilate, Matthew, and Mark, adding that He was, first, "bound," (i.e., as a condemned malefactor, not, as before, for security).

Matthew, and Mark, record, also, that, previously, "when the" (full) "morning was come," the Sanhedrin held a Council, how to put Jesus to death, (i.e., how to obtain from Pilate a confirmation of their death sentence on Him), for, though they might try capital offenders against the Law, and pass sentence of death, the power to execute such sentence had been taken away from them when Judæa became a Roman province, 6 A.D.

Judæa was, properly, a senatorial province; but, owing to its distance from Antioch, and to the peculiar character of its inhabitants, the power of a *Legatus* was granted to its governor, and, instead of his being called a *Proconsul*, (which was the proper title for rulers of senatorial provinces), he was named ἡγεμῶν (= Lat. *præses*), translated, in Matthew, "governor."

The most important of the functions which the "governor" of Judæa possessed, as *Legatus*, was the power of life and death, (which the Jews were now anxious for Pilate to exercise in Christ's case).

"Then led . . . judgment,"—having determined to accuse Christ of *sedition*, (though they had condemned him for *blasphemy*).

"The hall of judgment,"—should be, "the *Prætorium*," a public hall in the palace: the term is applied to the whole building, also.

"Lest . . . Passover" (which proves it was not yet eaten).—These Jews had purified themselves for the Passover, and, had they entered the *Prætorium*, they would have contracted a legal pollution, (disqualifying them for eating the Passover that day), by being present amongst the Roman soldiers, contact with whom, as with all Gentiles, they regarded as defiling as the touch of a corpse!

The reason of the Sanhedrin's carrying Christ away to Pilate at such an early hour, and on such a day, was that they feared lest the people should rescue Him, and, consequently, they wished to hand Him over at once to the powerful keeping of the Romans, and secure His sentence by Pilate, before any stir could be made. They, evidently, calculated, from past experience, that the Governor "would not hesitate, at once, and on their authority, on the first intimation of a dangerous and growing party, to act without further examination or enquiry, and without scruple add one victim more to the robbers and turbulent insurgents, who, it appears, were kept in prison, in order to be executed, as a terrible example, at that period of national concourse."

Matthew, alone, narrates that when Judas saw, (i.e., knew, or, perhaps actually "saw" from His being taken to Pilate), that Christ was condemned, he brought the "30 pieces of silver" to those of the Sanhedrin remaining in the Temple, saying, "I have sinned in that I have betrayed the innocent blood," whereto they replied, "What is that to us? See thou to that!"—that he cast down the money before them, and went and hanged himself,—and that the Sanhedrin, scrupling to restore "the price of blood" to the Treasury, bought therewith "the potter's field, to bury strangers in."

PILATE GOES OUT TO THE SANHEDRIN, AND ASKS OF WHAT OFFENCE THEY ACCUSE CHRIST.

(C. XVIII. 29-32).

"*Pilate then went out unto them, and said, 'What accusation bring ye against this man?' They answered and said unto him, 'If he were not a malefactor, we would not have delivered him up unto thee.' Then said Pilate unto them, 'Take ye him, and judge him according to your law.' The Jews therefore said unto him, 'It is not lawful for us to put any man to death,' (that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die)."*

John, alone, records particulars of the occurrences from Pilate's going out to the Sanhedrin to Christ's being officially arraigned before him, herein supplying deficiencies in the other Three.

"*Pilate*," [probably an abbreviation, in the original, of *pileatus*, (from *pileus*, "the cap, or badge, of manumitted slaves"), indicating that he was himself a freed-man, or was descended from one],—apparently a member, by descent or adoption, of the gens of the *Pontii*,—5th Roman procurator of Judæa, appointed 27 A.D.,—a passionate, obstinate, tyrannical, covetous, and cruel, ruler,—torturing the innocent, and putting people to death without trial.

His treatment of the Jews was a great cause of their enmity to Rome, and consequent ruin. Soon after his accession, he attempted to transport his head-quarters, with the Roman troops and standards, from Cesarea to Jerusalem: subsequently, he seized upon the Corban in the Temple Treasury, to finish, by its aid, an aqueduct he had begun. The resolution of the Jews compelled him to abandon both enterprises,—not, however, in the latter case without a severe struggle between the Roman soldiers and the Jews, which spread to the Temple, and issued in the butchery therein of large numbers.

(This is supposed, by some, to be the slaughter alluded to in Luke xiii. 1, (*refer*), while others think that the two transactions are distinct, and that the latter occurred just before the mention of it was made to Our Lord, those holding this view surmising that a party of Galileans visiting Jerusalem had, with their characteristic turbulence, caused an uproar, and had been slain in the Temple).

Pilate's head-quarters, as prefect of Syria, were at Cesarea; but he used to come up to Jerusalem at the time of the great festivals, (in order to keep the peace, and try offenders against it), and, unlike his predecessors, was a frequent visitor there in the intervals. At such times, (according to Josephus), he lodged in the Palace of Herod: others, however, say he occupied a palace near the Tower of Antonia.

While oppressing the people generally, Pilate, actuated by self-interest, and a desire to preserve the public peace, always consistently courted, and conciliated, the noble families, and the priesthood, and was ever ready to col-

cide with the verdicts of the Sanhedrin, and carry out the death-sentence on any one condemned thereby.

The Jews, at length, became so incensed against him, that they appealed to Vitellius, prefect of Syria, who, 37 A.D., sent his friend Marcellus to take Pilate's place, and ordered the latter to repair to Rome, to answer the charges against him. He was, by Caligula, deposed, and banished to Vienne, where he is said to have committed suicide, in distress and poverty, A.D. 40.

"Then,"—rather, "*therefore*," i.e., because they would not come in.

"*Pilate . . . them*,"—thus accommodating himself to their scruples,—a striking instance of his readiness to conciliate the priests, &c.

"*If he were . . . thee*,"—a *pseudo* dignity-hurt, evasive, reply. Their object was to make Pilate, not the judge of the case, but merely the executor of the sentence themselves had already passed *amongst* themselves, their aim in this being to ensure Christ's death, and to shift the responsibility of the deed upon the head of the Governor.

"*Take . . . law*,"—Pilate, usually so facile, refuses to be made the cat's-paw of the Sanhedrin, on this occasion. Doubtless, he had heard much of Christ, and had been greatly impressed by what he had heard,—and knew of the enmity of the priests, &c., to Him, and that this alone was the reason of their delivering Him up, (*see* Mark xv. 10), and of His great popularity amongst the "people." Affected, thus, by a feeling of awe for Christ, by a certainty of His innocence, by a, (to him unusual), inclination to do justice, and by fear of the populace, he determines, if possible, to escape from the affair altogether. Accordingly, (professing to suppose that it is some small non-capital offence, coming under the legitimate cognizance of the Sanhedrin, of which Christ is accused), he tells them to try the case themselves.

"*It is . . . death*,"—i.e., "He has committed a *capital offence*: consequently, as we are no longer allowed to inflict the death-penalty, the case is one for *you* to deal with."

"*What death . . . die*,"—*vis.*, by *crucifixion*.

"*That the saying . . . die*,"—*see* cs. iii. 14; viii. 28; xii. 32, 33; Matt. xx. 18, 19. Had Christ suffered by *stoning*, the proper punishment for blasphemy, for being (as they declared), guilty of which He was condemned by the

Sanhedrin, His own prophecy, (*as above*), and those of the Old Testament, (*e.g.*, that involved in the type of the Paschal Lamb's bones not being broken), would have been falsified.

PILATE REENTERS THE PRÆTORIUM, AND
PRIVATELY QUESTIONS CHRIST.

(c. xviii. 33-38, first clause).

"Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, 'Art thou the King of the Jews?' Jesus answered him, 'Sayest thou this thing of thyself, or did others tell it thee of me?'

Pilate answered, 'Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: *what hast thou done?*' Jesus answered, 'My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.'

Pilate therefore said unto him, 'Art thou a king then?' Jesus answered, 'Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.'

Pilate saith unto him, 'What is truth?'

"Then Pilate Jews."—It is not recorded by John that any definite charge—public or private—had, as yet, been made by Christ's persecutors. But some such accusation *must* have been made, otherwise Pilate would not have proceeded to examine Jesus, neither would he have used the term "King of the Jews" in speaking to Him,—it must have been suggested to him by Our Lord's enemies. Many authorities, (both of those who do, and of those who do not, distinguish between Christ's two arraignments before Pilate), are of opinion that after the last paragraph should come Luke xxiii. 2, 3, (*refer*). It would, however, rather seem that that passage belongs to the 2nd, or official, arraignment before Pilate,—but, also, that *His accusers spoke privately*, (after their saying, "It is not lawful . . . death"), to Pilate, making allegations to the same effect as those found in the passage from Luke, just

bore the entire weight of the "tree," but, worn out by watching, bodily fatigue, anguish of soul, and terrible sufferings, and having to toil up hill with his burden, he, evidently, became unable to proceed, wherefore Simon was "pressed" to help Him, Our Lord sustaining one end, and Simon the other, thus bearing it "*after Jesus*,"—(see Luke xxiii. 26).

Luke, alone, tells us that "a great company of people and of women followed Him," lamenting—and that he told the women to weep rather for what the Romans would hereafter make them and their children suffer.

He also says that the two thieves, who were to suffer with Christ, were led with Him to the place of crucifixion,—while from *Matthew, Mark, and Luke*, we learn that a centurion, (commanding the soldiers), accompanied the party.

Calvary Reached.

(c. XIX. 17, "forth" to end).

("And he") "went forth into a place called 'the place of a skull,' which is called in the Hebrew, '*Golgotha*.'"

"*Golgotha*," (= a skull), so called, most likely, from being a round eminence. *Matthew, Mark, and John*, all have *Golgotha*, but in *Luke*, who here, (as usual), leaves out the Hebrew, we have "the place which is called *Calvary*," (from the Latin = a bare skull). *Luke* wrote *κρανίον* = a skull: the Vulgate, however, replaced the word by *Calvaria*, whence *Calvary*, (a vocable obscuring the Evangelist's meaning), found its way into our translation.

Matthew, and Mark, narrate the offering to Our Lord, on His reaching *Calvary*, of a drink, (customarily given by the Jews for the merciful purpose of a sedative, or anodyne, under the criminals' sufferings), made of, (*Matthew*), "*vinegar mingled with gall*,"—(*Mark*), "*wine mingled with myrrh*." The so-called "*vinegar*" was a light, sour, wine, called "*Posca*," which formed the Roman soldiers' ordinary drink, while the *myrrh* was so strong in the infusion that it might well be called "*gall*," for its bitterness,—and His refusing to drink it, (because He would drain the cup of

stupid prejudices, and their evident enmity towards you, and really see no ground for their accusations: consequently, you may rest assured of justice being done to you."

"What . . . done"?—i.e., "What have you done *which could possibly give rise to these allegations*?" Pilate speaks confidentially, and with a decided conviction of Christ's innocence, hoping to receive such an explanation of all upon which the Jews have built their case as to enable him to obtain from them a withdrawal of their indictment.

"My Kingdom . . . world,"—i.e., is not a temporal, carnal, Kingdom, (opposed to Rome, such as the Jews expected the Messiah to set up), but a heavenly, a spiritual, Kingdom, (see Rom. xiv. 7: Col. i. 12, 13): it is, unlike the kingdoms of this world, regulated by the law of love, (see Jas. ii. 8).

Christ, here, virtually declares that He is a King, though not in the sense in which the Jews understood.

"Then . . . fight,"—like the subjects of other earthly potentates.

"Now . . . hence,"—though, hereafter, all the kingdoms of this world are to become the kingdom of the Lord and of His Christ, (see Rev. xi. 15; xix. 16).

"Art thou"?—i.e., "art thou really"? Christ had repudiated the idea of His being a temporal monarch, but, yet, declared Himself to be a king in another sense, which Pilate could not understand,—whence this question.

"Thou sayest,"—an affirmative, meaning, "Thou truly sayest."

"Bear witness,"—by word, works, Death, and Resurrection.

"The truth,"—concerning Himself, and His kingdom.

"That is of the truth,"—i.e., that hears the word "in an honest and good heart," "and understandeth it," (see Luke viii. 15: Matt. xiii. 23). Had the Jews, casting aside prejudices, thus acted, they would have seen in Christ their predicted king.

"Heareth,"—i.e., receives believingly.

"What is truth"?—asked in sad, hopeless, irony, "with a reference to the endless disputes of philosophers on the subject," the force being, "Ay! but what *is* truth? Define it; that is the great point,"—and, also, from inability to understand "the connection of such an abstract matter with the present question of life and death, with a capital charge brought by the National Council before"

tribunal. He could connect a kingdom with *power*, but not with *truth*."

Pilate, "waited not for a reply," (thus showing that he was not "of the truth"), but, doubtless regarding Christ as being, (like the Stoics, the only believers in such a Kingdom as that of which He had spoken, of whom he had heard), merely a harmless enthusiast, went out to intercede for Him.

PILATE'S FIRST INTERCESSION FOR CHRIST'S RELEASE.

(c. XVIII. 38, second clause—end).

"And when he had said this, he went out again unto the Jews, and saith unto them, 'I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?'

Then cried they all again, saying 'Not this man, but Barabbas.' (Now *Barabbas* was a robber.")

"Ye have . . . Passover," (see Matt. xxvii. 15-17).—It was the custom at Rome to release prisoners on certain holidays; hence, perhaps, this practice at Jerusalem, after Judæa fell under the Roman power, or, it may have been a custom originating with the Jews, and intended to call to mind the Exodus.

"*King of the Jews*,"—applied to Christ, here, in jocular ridicule, the force being, "This poor, harmless, creature who, for no purpose of sedition, but, merely, as a craze, calls himself 'King of the Jews'?"

"*Barabbas* (= Son of Abba) . . . robber."—From *Mark*, (see c. xv. 7), and *Luke*, (see c. xxiii. 19; Acts iii. 14), we learn that this notorious malefactor was imprisoned, with his confederates, for having, (no uncommon occurrence!), made an insurrection, and, during the *émeutes*, committed murder: *Matthew*, (see c. xxvii. 16), calls him "a notable prisoner." Pilate naturally, thought the Jews would prefer the release of Christ to his letting loose upon them such a city terror as Barabbas,—who had actually been guilty of the crime, (sedition), with which Christ was charged, and had, besides, committed murder: consequently, he picks this culprit out, and gives them the choice between the two only.

JESUS IS SCOURGED, (*for the first time*), AND MOCKED BY THE SOLDIERS.

IN THE PRÆTORIUM.

(C. XIX. 1-3).

"Then *Pilate* therefore *took Jesus*, and *scourged* him.

And *the soldiers* platted a crown of thorns, and put it on *his head*, and they put on him a *purple robe*. And *said*, 'Hail! King of the Jews!' and they smote him with their hands."

"*Pilate took, and scourged*,"—i.e., caused to be taken, and scourged.

"*Scourged*," (as predicted—see Ps. cxix. 3: Is. liii. 5: Matt. xx. 19: Luke xviii. 33),—with the view of appeasing Christ's accusers by inflicting on Him severe chastisement, and so inducing them to allow His life to be spared. The Roman scourging was "a punishment only less terrible than death," nails and pieces of bone being stuck into the instruments of torture: the victim frequently died under the lash.

"*The soldiers*,"—who had scourged Him. The *lictors* were the regular Roman executioners, but Pilate, as sub-governor, had none, whence the soldiers inflicted the chastisement.

This act of Pilate was infamously unjust, for he had not tried Christ, and actually believed Him innocent! It was the first step in an unrighteous course, and committed him inextricably.

"*Platted*,"—rather, "*wove*," "*wreathed*."

"*A crown of thorns*,"—formed, probably, of the *Nabca Palinurus Athenæi*, or *Zizyphus Spina Christi*. The plant has soft, round, pliant, branches, covered with small, sharp, spines,—and deep-green, glossy, leaves, like the ivy, whence it resembles a victor's wreath, and would well fulfil its mocking purpose, while, at the same time, inflicting great suffering.

"*On His Head*,"—round the temples, in a circle.

"*A purple robe*,"—"Purple" was the regal colour amongst the Romans. The purple robe put on Christ was meant as a mock-royal garment, and was, probably, an

officer's old war-cloak, or "a cast-off robe of state out of the Prætorian wardrobe."

"Said,"—in mockery.

PILATE'S 2ND. INTERCESSION, CHRIST BEING PRESENTED TO THE PEOPLE.

(C. XIX. 4-8).

"Pilate therefore *went forth* again, and saith unto them, 'Behold! *I bring* him forth to you, *that ye may know* that I find no fault in him.'

Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, '*Behold the man!*'

When the chief priests therefore and officers saw him, they cried out, saying, 'Crucify him! crucify him!' Pilate saith unto them, '*Take ye him, and crucify him:* for I find no fault in him.'

The Jews answered him, 'We have a law, and by our law he ought to die, *because he made himself the Son of God.*'

When Pilate therefore heard that saying, he was *the more afraid.*"

"*Went forth,*"—from the Prætorium to the Jews outside, *leaving Jesus within.*

"*I bring,*"—i.e., "*I am just going to bring.*"

He seems, then, to have returned to the Hall, and to have led Christ forth, evidently hoping to appease the Jews by the sight of the scourged, suffering, form, and to have made Him so ridiculous in their sight, in His mock-royal apparel, as to turn their enmity into contempt,—and, thus, to secure His release.

"*That ye may know,*"—i.e., by his declaration to that effect, made before Christ and them.

"*Behold the Man!*"—(see Ia. liii. 3). Pilate, thus, unconsciously, himself pointed out Our Lord as the promised Messiah.

"*Take . . . crucify him,*"—not an actual permission to the Jews to crucify Jesus, but a strong expression of the Jews' injustice, and his determination to release Christ,—as though he said, "*You may take and crucify him, if you please: I will be no party to such a proceeding.*"

"*A law*,"—that against blasphemy, (previously quoted).
 "*Son of God*,"—The Messiah, equal, and One, with the Father.

"*Because . . . God*,"—and thus, supposing Him to have been an impostor, uttered blasphemy, and falsely pretended a Divine mission, which, also, was a capital offence, (see Deut. xviii. 20). His accusers here bring their charge in another form from that in which it was first couched, (see c. xviii. 33), the indictment now being public, not private (as before).

"*The more*,"—should be "*rather*," (contrasting his present feeling with his former ones): he had not till now felt any fear.

"*Afraid*,"—of Jesus, (in consequence of his treatment of Him),—imagining, from the title "*Son of God*," that He might be one of his demi-Gods, or heroes.

PILATE RE-ENTERS THE PRÆTORIUM, WITH CHRIST, AND AGAIN QUESTIONS HIM.

(c. XIX. 9-11).

"And" (Pilate) "went again into the judgment-hall, and saith unto Jesus, '*Whence art thou*?' But Jesus gave him no answer.

Then saith Pilate unto him, 'Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee'?

Jesus answered, 'Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.'

"*Whence . . . thou*?"—i.e., "What is thy origin, descent, and parentage"?

"*Jesus . . . answer*,"—He would not declare Himself to be the Son of God, and so obtain His release by working on Pilate's fear: if justice be not done Him, as despised and oppressed, on account of His innocence, He will claim it on no other ground.

"*Except . . . above*,"—i.e., "Unless it were according to the purpose, and determinate counsel, of the Father."

"*He that . . . unto thee*,"—i.e., Caiaphas.

"*Therefore*,"—i.e., because Pilate had the power granted him.

PILATE'S 3RD INTERCESSION: HE SITS DOWN
ON THE JUDGMENT-SEAT.

(c. XIX. 12-14, first clause).

"And from thenceforth *Pilate sought to release him*: but the Jews cried out, saying, 'If thou let this man go, thou art not *Cæsar's friend*: whosoever maketh himself a king speaketh against *Cæsar*.'

When Pilate therefore heard that saying, he brought Jesus forth, and *sat down in the judgment-seat* in a place that is called *the Pavement*, but in the Hebrew, *Gabbatha*.

(And it was the preparation of the passover, and about the sixth hour.)"

"*Pilate . . . him*,"—being still more impressed with mysterious awe by his last conversation with Christ, whose words, "Thou couldst . . . above" were, virtually, a declaration that He was the Son of God.

"*The Jews . . . Cæsar*."—The Jews, seeing Pilate persistently endeavouring to release Jesus, and paying no attention to their charge of blasphemy, of which he had no cognizance, revert to that of sedition and treason, which especially belonged to the Procurator, and craftily appeal to his self-interest and fears, by intimating that, should he release Christ, he will be guilty of disloyalty to Cæsar, and that they will report his conduct at Rome. The Governor knew that the Jews had, already, much against him, and was well aware what the result would be if they accused him before the jealous, suspicious, Tiberius, of sparing a prisoner accused of treasonable sedition. The low instinct of self-preservation, and the mean passion of ambition, were too powerful, and, spite of His convictions of Christ's innocence, he yields, and sits down on the judgment-seat, to try Our Lord *officially*, and, (if the Jews persist), to condemn Him.

"*Sat down*,"—a forensic form, indicating sitting for judgment.

"*The judgment-seat*,"—a portable elevated throne, or tribunal, standing on "the Pavement."

"*The Pavement*," (in Greek),—a paved space, in the open air, and close to, (probably in front of), Pilate's residence: it consisted of *tessellata*, of marble, or other stone. The fashion of thus adorning the place of judgment

seems to have been brought from the East, at the Roman conquests in Asia.

The tribunal, and the tessellated pavement, were considered so necessary to the forms of justice, that Cæsar carried with him the former, and pieces of marble to form the latter, when he was absent from Rome on any expedition.

"*Gabbatha*" = a raised place, because the judgment-seat stood on elevated ground.

"*The preparation of the Passover*."—Every Friday was called "the preparation day," (i.e., for the Sabbath), and, when the Passover fell on that day, it was termed as in the text.

"*The sixth hour*,"—i.e., 6 a.m., John counting from midnight.

From this point, up to the 2nd. Presentation of Christ to the people, John omits several matters, (because already narrated by the other three), viz. :—

1. *Christ stands, (officially arraigned), before the Governor, (Matthew).*

2. *He is accused, (now publicly), of seditious agitation, attempting to prohibit tribute to Cæsar, and assuming the title of "King," (Luke c. xxiii. 2, 3—refer).*

3. *Pilate asks Him, "Art thou the King of the Jews"? He replies affirmatively, (all three).*

4. *The Sanhedrin accuse Him of many things, (all three).*

5. *He answers not, even when Pilate urges Him to do so, whereat the Governor marvels, (Matthew, and Mark).*

6. *Pilate's 4th. Intercession, (in which he declares that he finds no fault in Him, and is answered that He seditiously stirs up "all Jewry"), (Luke).*

7. *Christ is, by Pilate, sent to be examined by Herod (Antipas), who is at Jerusalem for the Feast: Herod, glad to see Jesus, questions Him, but obtains no replies: the Sanhedrin vehemently accuse Him: Herod, with his soldiers, mocks Him,—has Him arrayed in a white ("gorgeous"), robe (white being the Jewish royal color), and sends Him back, unsentenced, to Pilate, (Luke). Pilate's motive, in thus acting, was twofold :—*

1. *To try and shift on Herod the responsibility of condemning Christ.*

2. *To conciliate Herod, between whom and himself there*

existed enmity, (owing to his having placed in Herod's palace some gilt shields dedicated to Augustus, and, doubtless, also, to the slaughter of the Galileans in the Temple): in this he succeeded, (*see Luke xxiii. 12*).

PILATE AGAIN PRESENTS CHRIST TO THE PEOPLE, WHO CLAMOR FOR HIS CRUCIFIXION.

(c. XIX. 14, second clause—15).

"And he saith unto the Jews, 'Behold your King!' But they cried out, 'Away with him! away with him! crucify him!' Pilate saith unto them, 'Shall I crucify your King?' The chief priests answered, 'We have no king but Cæsar.'"

"He,"—Pilate.

"Saith,"—on Christ's return from Herod, shewing Him as before, to the people, in His mock royal array, for the purpose of exciting their contempt.

"Behold your King,"—the force being, "Here's the man you accuse of setting himself up as your King! Scourged, faint, thorn-crowned, clad in the mockery of state, as he stands here, he is a very royal-looking being, isn't he?—a very likely person to be set up, as King, against Cæsar?"

"Shall . . . King?"—i.e., "Do you, really, in all seriousness, wish me to crucify this poor, contemptible, crack-brained, enthusiast, for calling himself a 'King'?"

"We have . . . Cæsar."—The savage determination of the Jews to be satisfied with nothing short of Christ's blood led them, (though mostly implacable foes of the Roman power), even to make this deeply-degrading and deceitful declaration! By it, (*N.B.!*), they themselves acknowledging that the sceptre had departed, bore testimony that the Messiah was come, (*see Gen. xlix. 10*), and renounced altogether the hope of His appearing!

Numbers of those who thus cried were slain in rebellion against Cæsar, at the siege of Jerusalem.

St. John omits, at this point, the following incidents:—

1. *Pilate's 5th. Intercession*,—wherein he declares that

neither he, nor Herod, has found any fault in Christ with regard to what He has been accused of, and offers to scourge, and then release, Him.

2. *Pilate's 6th. Intercession*,—in response to the demand of the multitude that he will release a prisoner according to custom. He, knowing that it is for "envy" that Christ has been delivered up, offers, (for a reason already stated), to release Barabbas.

3. *Pilate's wife*, (Claudia Procula, said to have been a proselyte of the gate), sends a message to her husband, urging him to have "nothing to do with that just man," giving as her reason that she has "suffered many things," "in a dream," during the past night, "because of Him," (Matthew).

4. *The multitude are instigated* by the members of the Sanhedrin present to ask for the release of Barabbas, and the destruction of Christ, (Matthew, and Mark); they cry, "all at once," "Away with this man! and release unto us Barabbas!" (Luke).

5. *Pilate's 7th, (and last), Intercession*,—wherein he, first, asks again whether he shall release Christ or Barabbas, the reply being "Barabbas"! (Matthew): he, then, queries what he shall do with Jesus, (Matthew, and Mark), to which they respond by crying "Crucify him"! (all three): he, once more, demands, what evil Christ has done, (all three), declaring that he has found no fault in Him, and offering to chastize Him, and let Him go, (Luke), and is answered by still louder shouts of "Crucify Him"! (all three).

6. *Pilate*, unable to contend any longer with the Jews, (who have been rapidly growing more and more clamorous, urgent, and even threatening, from the moment that he displayed, by scourging Christ, a weakness and irresolution which argued fear of them), takes water, and washes his hands, declaring "I am innocent of the blood of this just person! see ye to it," to which they reply, "His blood be on us, and on our children," (Matthew).

7. "The voice" of the multitude and of the Sanhedrin members present "prevailed," (Luke): Pilate being "willing to content the people," (Mark).

CHRIST, AFTER BEING AGAIN SCOURGED, IS DELIVERED TO THE PEOPLE TO BE CRUCIFIED.

(c. XIX. 16, first clause).

"Then delivered *he him* therefore unto them to be crucified."

All the Evangelists narrate this incident, their main differences being as follows:—

Luke, alone, states that Pilate sentenced Christ, (before delivering Him up).

Matthew, Mark, and Luke, record that he then released Barabbas.

Matthew, and Mark, state that he then caused Christ to be again scourged, before delivering Him up.

Luke, alone, says that Pilate "delivered Jesus to their will."

"*He,*"—Pilate.

"*Him,*"—Christ.

Matthew, and Mark, record that, after being delivered up to be crucified, Christ was taken, by the soldiers, back to the Prætorium, where the whole band gathered,—stripped Him of the white robe in which Herod had garbed Him, and put on Him a scarlet, (same as "purple"), robe,—recrowned Him with thorns,—put a "reed," (as a mock sceptre), in His hand, (Matthew),—bowed the knee before Him, saying, scoffingly, "Hail! King of the Jews"!—smote Him, on the head, with the "reed,"—and spat upon Him, (the last indignity to an Oriental): and that then they took off Him the purple robe, and put His own garments on Him,—and led Him away to be crucified.

EPITOME OF EVENTS, FROM CHRIST'S BEING BROUGHT BEFORE PILATE, UNTIL HE IS LED AWAY TO CRUCIFIXION,—*matters found in John, alone, being in italics.*

Christ is taken to Pilate . . .	All.
Judas repents, and hangs himself . . .	Matthew.
Pilate comes out to the Deputation . . .	John.

- Pilate converses privately with Christ* . John.
" intercedes for Christ, the first time . do.
Christ scourged, and mocked, the first time . do.
" brought forth by Pilate, who inter-
cedes for Him the second time . do.
Pilate goes in, and again converses with
Christ . do.
„ intercedes, the third time . do.
„ formally sits down to try Christ . do.
 Christ officially arraigned before Pilate . Matthew,
 Mark, and Luke.
 Pilate intercedes *the fourth time* . Luke.
 Christ sent to Herod,—mocked,—and sent
 back, unjudged . do.
„ again presented to the Jews . John.
 Pilate intercedes *the fifth time* . Luke.
„ „ the sixth time.—Matthew, & Mark.
 Pilate's wife's message to her husband . Matthew.
 The people clamour for Christ's execution.—Mat-
 thew, Mark, and Luke.
 Pilate intercedes *the seventh, and last, time.*—Mat-
 thew, Mark, and Luke.
 Pilate washes his hands . Matthew.
 Christ sentenced, (Luke), Barabbas released,
 (Matthew, Mark, and Luke), and
 Jesus scourged, (Matthew, and
 Mark), and delivered up to be
 crucified . All.
 Christ crowned, and mocked, by the soldiers.—Mat-
 thew, and Mark.

Christ goes forth to Execution.

(c. XIX. 16, first clause—17, to "forth").

"And they took Jesus, and led him away. And he, bearing his Cross, went forth."

Matthew, Mark, and Luke, record that, as the procession was coming out of the city, *the soldiers compelled Simon, a Jew of Cyrene, on his way up to Jerusalem, (to the Pass-over), to carry his cross.*

"*Bearing His cross,*"—as customary : Christ, at first,

bore the entire weight of the "tree," but, worn out by watching, bodily fatigue, anguish of soul, and terrible sufferings, and having to toil up hill with his burden, he, evidently, became unable to proceed, wherefore Simon was "pressed" to help Him, Our Lord sustaining one end, and Simon the other, thus bearing it "*after Jesus*,"—(see Luke xxiii. 26).

Luke, alone, tells us that "a great company of people and of women followed Him," lamenting—and that he told the women to weep rather for what the Romans would hereafter make them and their children suffer.

He also says that the two thieves, who were to suffer with Christ, were led with Him to the place of crucifixion,—while from *Matthew, Mark, and Luke*, we learn that a centurion, (commanding the soldiers), accompanied the party.

Calvary Reached.

(c. xix. 17, "forth" to end).

("And he") "went forth into a place called 'the place of a skull,' which is called in the Hebrew, '*Golgotha*.'"

"*Golgotha*," (= a skull), so called, most likely, from being a round eminence. *Matthew, Mark, and John*, all have *Golgotha*, but in *Luke*, who here, (as usual), leaves out the Hebrew, we have "the place which is called *Calvary*," (from the Latin = a bare skull). *Luke* wrote *κρᾶνιον* = a skull: the Vulgate, however, replaced the word by *Calvaria*, whence *Calvary*, (a vocable obscuring the Evangelist's meaning), found its way into our translation.

Matthew, and Mark, narrate the offering to Our Lord, on His reaching *Calvary*, of a drink, (customarily given by the Jews for the merciful purpose of a sedative, or anodyne, under the criminals' sufferings), made of, (*Matthew*), "*vinegar mingled with gall*,"—(*Mark*), "*wine mingled with myrrh*." The so-called "*vinegar*" was a light, sour, wine, called "*Posca*," which formed the Roman soldiers' ordinary drink, while the *myrrh* was so strong in the infusion that it might well be called "*gall*," for its bitterness,—and His refusing to drink it, (because He would drain the cup of

suffering, given Him, to the dregs), *though*, (*Matthew*), *just tasting it*, that He might fulfil Pa. lxix. 21.

The Crucifixion, and Events therewith connected.

(c. xix. 18-37).

CHRIST, WITH TWO MALEFACTORS, IS NAILED TO THE CROSS.

(c. xix. 18).

("And he bearing . . . Golgotha"), "where they *crucified* him, and *two other* with him, on either side one, and Jesus in the midst."

Luke, and *John*, *alone*, narrate at this point the act of affixing Christ and the malefactors to the cross: their accounts are almost identical.

"*Crucified*,"—doubtless, on a *cruz immissa* (†), the upright post not being nearly so high as is usually pictured, but only so much elevated as to raise the victim's feet a foot or so above the earth. The sufferer sat on a slight projection, to prevent the hands tearing away from the nails. The feet were rarely nailed, but rested on another ledge.

Manner, &c., of Crucifixion:—

"After the criminal had carried the cross to the place of execution, a hole was dug in the earth to receive the foot of it. The cross was laid on the ground; the person condemned to suffer was stripped, and was distended on it, and the soldiers fastened the hands and feet. After they had fixed the nails deep in the wood, they elevated the cross with the agonizing sufferer on it; and in order to fix it more firmly in the earth, they let it fall violently into the hole which they had dug to receive it. The sudden fall must have given to the person that was nailed to it a most violent and convulsive shock, so as greatly to increase his sufferings. The crucified person was then suffered to hang, commonly till pain, exhaustion, thirst, and hunger ended his life. The punishment was deemed the most disgraceful and ignominious that was practised among the Romans. It was the way in which slaves, robbers, and the most notorious and abandoned wretches

were commonly put to death. As it was the most ignominious punishment known, so it was the most painful. The position of the arms and body was unnatural, the arms being extended back, and almost immoveable. The least motion gave violent pain. The nails, being driven through the parts of the hands and feet which abound with nerves and tendons, created most exquisite anguish. The exposure of so many wounds to the air brought on a violent inflammation, which greatly increased the poignancy of the suffering. The free circulation of the blood was prevented. The consequence was intense pressure in the blood-vessels, which was the source of inexpressible misery. The pain gradually increased. There was no relaxation, and no rest. The sufferer was commonly able to endure it till the third, and sometimes even to the seventh, day."

"Two other."—*Matthew* calls them "*thieves*,"—*Luke*, "*malefactors*." They were crucified in company with Christ in order to insult Him; but this was over-ruled to the fulfilling, (as *Mark* says), of Is. liii. 12, "He was numbered with the transgressors."

Luke, alone, records that, when He was nailed to the tree, Christ prayed for his persecutors.

A "TITLE" SET UP ABOVE CHRIST'S HEAD.

(c. XIX. 19-22).

"And Pilate wrote a title, and put it on the cross. And the writing was, '*JESUS OF NAZARETH, THE KING OF THE JEWS*.' (This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city): and it was written in Hebrew, and Greek, and Latin.

Then said the chief priests of the Jews to Pilate, 'Write not the King of the Jews; but, that he said I am King of the Jews.' Pilate answered, 'What I have written, I have written.'"

"Wrote . . . and put,"—i.e., caused to be written and put, by the soldiers, (*Matthew*, and *Mark*).

"A title,"—*Matthew*, "*his accusation*,"—*Mark*, "*the superscription of his accusation*,"—*John*, "*a superscription*." The original means, primarily, a board fastened to anything

to hold out, (i.e., notify), something connected with it. Here it means the board, (or tablet), (painted with black letters on a white ground), on which was inscribed the cause of execution. It was round the criminal's neck, or carried in front of him, until he reached the place of execution, when it was transferred to the cross.

"*The writing . . . Jews.*"—The inscription is given by *Matthew*, and *Mark*, in connection with the crucifixion of the two thieves,—*Luke*, with the offering of "vinegar" to Christ,—*John*, in a distinct paragraph.

The inscription is variously recorded by the Four, thus:—

Matthew.—This is Jesus, the King of the Jews.

Mark.—The King of the Jews.

Luke.—This is the King of the Jews.

John.—Jesus of Nazareth, the King of the Jews.

It will be noticed that the words ("the King of the Jews"), upon Christ's alleged application of which to Himself the accusation against Him was based, are the same in all the Evangelists.

The differences are explicable on the supposition that *Matthew's* is a translation from the Hebrew, *Mark's*, from the Latin, and *Luke's*, from the Greek, while *John* taking his, too, from the Hebrew, supplies "of Nazareth," omitted by *Matthew*.

"In Hebrew,"—(i.e., Aramaic),—for native Jews.

"In Greek,"—for foreign Jews and proselytes.

"In Latin,"—for the Romans.

"What . . . written,"—i.e., "I will not alter what I have had written." The spirit of mockery of the Jews which Pilate had manifested at the trial, whenever he alluded to Christ as their King, manifested itself in this inscription.

THE SOLDIERS DIVIDE CHRIST'S GARMENTS AMONGST THEMSELVES.

(c. XIX. 23, 24.)

"Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, 'Let us not rend it, but cast lots for it, whose it shall be': (that the scripture might be fulfilled, which

saith, 'They parted my raiment among them, and for my vesture they did cast lots'). These things therefore the soldiers did."

All the Evangelists narrate the Division of Christ's Garments, the differences being as follows:—

Matthew, Mark, and John, have "garments,"—Luke, "raiment."

John, alone, states how many soldiers shared, and gives the account of Christ's seamless "coat."

Matthew, Mark, and Luke, make the soldiers cast lots for all the raiment,—John, for the "coat" only. (Doubtless, lots were cast for both under, and over, garment.)

Matthew, and John, only, quote the prophecy, the former having, "which were spoken by the prophet," the latter, "the scripture which saith."

Mark adds that "it was the third hour," (i.e., 9 A.M.), when Christ was crucified, (i.e., when the nailing to the cross was completed).

"The soldiers,"—i.e., the quaternion, (or, four soldiers), whose duty it was to see that the bodies of crucified persons were not taken down from the Cross prematurely.

To these four had fallen, also, the office of each nailing one of Christ's limbs to the Cross. They received His clothes as a perquisite for their services.

"Had crucified,"—see Ps. xxii. 16.

"And also,"—add "took."

"Coat,"—the inner, close-fitting, garment, reaching from neck to feet, usually made in two pieces, sewn together at the sides. Christ's "coat," however, differed from that generally worn. It was the toga ocellata, or byssina, woven of linen, or wool, in one piece, commencing from the neck, (which was fastened by a clasp), armholes being left. It was properly a high-priest's garment, thus symbolizing Christ's eternal priesthood, and His finished work.

The other garment, which the soldiers divided into four parts, (probably, by ripping the seams), was the wide cloak, or ἵματιον.

"Woven,"—margin, "wrought."

"The scripture,"—Ps. xxii. 18, (by David): the whole Psalm refers to Christ, and strikingly describes His sufferings, and death.

At this point, the other Evangelists give the following particulars:—

1. *Matthew*, and *Mark*, narrate that *the soldiers now sat down and watched Christ* to prevent the removal of the body, or the affording of any relief to His sufferings, by His friends,—give the superscription,—and state that *the two thieves were crucified*, to which *Mark* adds “*And the Scripture was fulfilled which saith, ‘and he was numbered with the transgressors,’*”—see *Is. liii. 12*.

[Doubtless, (see “*then*,” *Matt. xxvii. 38*), the thieves were crucified after Christ, a separate quaternion being allotted to each of them, thus making, in all, 12 soldiers, with a centurion, present.]

2. *Matthew*, *Mark*, and *Luke*, relate that the *spectators* (*Luke*), the *passers-by* (*Matthew*, and *Mark*), and the “*chief-priests, scribes, and elders*” (*Matthew*), “*chief-priests*” and “*scribes*” (*Mark*), “*rulers*” (*John*), *mocked Christ*, thus:—

(1.) The *passers-by*, (wagging their heads),—see *Matt. xxvii. 40*: *Mark*, the same, omitting, “*If thou . . . God.*”

(2.) The *chief-priests, &c.*, (and the *spectators, Luke*),—see *Matt. xxvii. 41-43*; *Mark xv. 31, 32*; *Luke xxiii. 35*.

3. *Luke* states that *the soldiers, also, mocked Christ, and offered Him “vinegar,”*—and gives *here the superscription*.

(It was now, probably, about noon, and the soldiers, while eating their mid-day meal, mockingly offered Christ a share of their sour wine).

4. *Matthew*, and *Mark*, say that *the two thieves, also, reviled Christ*, in the same manner as the others.—*Luke*, that *one of the thieves mocked Him*, and that the other, “*the Penitent Thief*,” *rebuked his fellow, and then asked Christ to remember him when He should come into His kingdom*; whereto *Christ replied*, “*To-day shalt thou be with me in Paradise.*”

(Both of the malefactors seem, at first, to have reviled Christ, but one of them, speedily repenting, afterwards rebuked the other continuing his railing, and spoke to the Saviour as stated).

CHRIST COMMENDS HIS MOTHER TO THE FILIAL CARE OF JOHN.

(c. xix. 25-27).

“Now there stood by the cross of Jesus *his mother*, and

his mother's sister, Mary the wife of *Cleophas*, and Mary Magdalene.

When Jesus therefore saw his mother, and the disciple whom he loved, standing by, he saith unto his mother, 'Woman! behold thy son'! Then saith he to the disciple, 'Behold thy mother'! And from that hour that disciple took her unto his own home."

"*His mother*,"—to whom Simeon had foreshadowed this agonizing scene, (see Luke ii. 35). The only other mention of Mary which we afterwards find is in Acts i. 14, wherein she is found "continuing in prayer and supplication" at Jerusalem, with the Eleven, and the other female friends of Christ, after the Resurrection.

"*Cleophas*," (margin, "*Clopas*"),—called, also, "*Alphæus*."
 "From that . . . home."—It would appear that John at once took Mary to his house, (understanding her Son to wish her spared the anguish of witnessing His death), for her name is absent from the list of the women who witnessed the last scene, and were present at the descent from the cross, and the burial, (see Matt. xxvii. 55, 56, 61). John, too, would, thus, be absent at the moment of Christ's decease, returning, however, in time to see what he records in vs. 31-37.

Matthew, *Mark*, and *Luke*, relate, at this point, that there was darkness "over all the land," (*Luke*, "*earth*"), from the 6th hour, (i.e., noon), until the 9th, (i.e., 3 P.M.). *Matthew*, and *Mark*, go on to say that, at the 9th hour, Christ cried with a loud voice, "*Eli!*" (*Mark*, "*Eloi!*"), "*Eli! lama sabachthani?*" (= "My God! my God! why hast thou forsaken me"?), (see Ps. xxii. 1), and that some of the bystanders, (mocking, or misunderstanding), said "*He calleth Elias!*"

CHRIST SAYS "I THIRST": "VINEGAR" IS GIVEN HIM.

(c. XIX. 28, 29).

"After this,—Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, '*I thirst.*' Now there was set a vessel full of vinegar: and

they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth."

Matthew, and *Mark*, while omitting *Christ's* cry, narrate the giving of the sour wine, the differences between them and *John* being as follows:—

Matthew, and *Mark*, say "one,"—*John*, "they,"—filled and offered the sponge.

John, alone, mentions the "vessel full of vinegar."

Matthew, and *Mark*, have "reed,"—*John*, "hyssop." (It was, doubtless, the reed-like stock of a particular kind of hyssop, two feet, or more, long).

Mark says that the offerer of the "vinegar" exclaimed, "Let alone! let us see whether *Elias* will come to take Him down,"—*Matthew*, that "the rest" uttered these words.

(It would seem, that the "vinegar"—profferer actually joined "the rest," in thus reviling *Christ*, though he had sufficient compassion to induce him to give the drink).

"The scripture,"—see Ps. lxi. 21.

"I thirst,"—Extreme thirst is one of the most painful features of crucifixion. *Christ* had hitherto resisted the terrible craving; but, at length, tired and exhausted nature could no longer be resisted, and the draught He had before refused He now asks of His own accord.

"A vessel . . . vinegar,"—for the soldiers' refreshment.

CHRIST SAYS, "IT IS FINISHED," AND GIVES UP THE GHOST.

(c. xix. 30).

"When *Jesus* therefore had received the vinegar, he said 'It is finished': and he bowed his head, and gave up the ghost."

All the Evangelists narrate *Christ's* Death, their differences being as follows:—

John, only, narrates that *Christ* accepted the "vinegar,"—that He said "It is finished,"—and that "He bowed His head."

Matthew, and *Mark*, say that "He cried with a loud voice," and then expired,—*Luke*, that He "cried with a loud voice,"

said "Father! into thy hands I commend my spirit," (see Psalm xxxi. 5), and so died: *John omits both cry, and, "Father," &c.*

Collating the accounts, it appears that, on receiving the "vinegar," Christ said "*It is finished*," that He then "*cried with a loud voice*," ("to shew that life was still whole in Him,")—that He next *prayed*, "*Father*!" &c.,—and finally, "*He bowed His head, and gave up the ghost*."

"*It is finished*,"—refers to His course of humiliation and obedience,—the Ceremonial Law,—and the work of man's salvation, including eternal glory, (see Dan. ix. 24 : Rom. x. 4).

"*Bowed His head*,"—denoting the instant extinction of life.

"*Ghost*,"—spirit.

"*Gave . . . ghost*," *Matthew*, (literally), "*Dismissed His spirit*,"—both expressions indicating that He laid down His life of Himself, and in a way peculiar to Himself. Christ did not, as many think, deliberately shorten His sufferings, and hasten His death, by the exercise of Divine power, for, then, He would not have died as the effect of crucifixion, and, consequently, His death would have been useless for the intended end. The cause of His decease will be noted shortly.

Christ's death occurred almost immediately after 3 P.M., at the time when the Evening Sacrifice was being offered, and the Paschal lambs were being slain—both being types of Him.

Christ uttered, in all, *Seven Sayings from the Cross*, as narrated by the Four:—

1. { *Matthew*. "Eli! Eli! lama sabachthani." }
 { *Mark*. "Eloi! Eloi," }
 { *Luke*. "Father! forgive them, for they know not what they do." }
2. " " "To-day thou shalt be with me in Paradise."
3. " " "Father! into thy hands I commend my spirit."
4. *John*. "Woman! behold thy son!" "Behold thy mother!"
5. " " "I thirst."
6. " " "It is finished."
7. " " "It is finished."

The following matters occur, at this point, in the other Evangelists:—

1. *Matthew, Mark, and Luke*, state that, at the moment of Christ's death, "*the veil of the Temple*," (between the Holy Place and the Holy of Holies), "*was rent in twain*," (to indicate the passing away, with His decease, of the Old Dispensation): *Matthew* adds that the *earth quaked*, and the *rocks were rent*.

2. *Matthew, Mark, and Luke*, record that *the centurion*, (with those with him,—*Matthew*), when they saw how Christ died, and the remarkable events that followed, *exclaimed*, "*Truly this was the Son of God*," (*Matthew and Mark*),—"*Certainly this was a righteous man*," (*Luke*).

3. *Matthew, Mark, and Luke*, mention that the *women from Galilee* who had ministered to Him, and others, (with His acquaintance,—*Luke*), *stood afar off beholding* the crucifixion, &c. *Matthew and Mark* give the names, *viz.*, *Mary Magdalene, Mary the mother of James and Joses, and Salome*. *Luke* says, also, that the *general spectators* now "*smote their breasts, and returned*" to the city.

CHRIST'S SIDE IS PIERCED.

(c. XIX. 31-37).

"The Jews therefore, because it was *the preparation*, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away.

Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. (And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe).

For these things were done, that the scripture should be fulfilled, 'A bone of him shall not be broken.' And again another scripture saith, 'They shall look on him whom they pierced.'

"*The Preparation*,"—for the Passover,—the afternoon of the day on which, in the evening, the Passover was eaten.

"*That . . . Sabbath day.*"—By the Mosaic Law, (*see* Dent. xxi. 22, 23), a criminal's body must not be suspended all night. The Roman law, on the contrary, provided that the crucified should remain on the cross till they were dead, which, usually, did not happen for 3 days, and, in some cases of rare vitality, they were, after long lingering, despatched by lighting fires beneath them, or by wild beasts sent to devour them. The Jews, however, had obtained from their masters express permission to carry out their own humane law in such cases.

"*That . . . high day,*"—being, not only the Sabbath, but the great 15th of Nisan, the beginning of the Feast of Unleavened Bread, and a day of Holy Convocation.

"*That . . . broken.*"—This practice was adopted by the Jews to hasten death. It is thought by some that other bones, also, were broken, and that, if necessary, a *coup de grâce* was superadded.

"*Spear,*"—original, *Δόρυ*, this being its sole occurrence in the New Testament,—the Roman *hasta*, consisting of a long wooden shaft, with a pointed, egg-shaped, head, a hand-breadth wide.

"*Pierced His side,*"—to make His death certain, and so accomplish the Roman law.

"*Came . . . water,*"—from the *pericardium*. These fluids are always to be met with in this situation, in cases of death from so-called "*broken-heart*." Now, as it is evident they were present, in Christ's case, before the piercing, there is every reason to suppose that *Christ's heart was broken*,—that *His soul-agony*, not bodily suffering, *caused His dissolution*. No other supposition can explain how, when criminals could, as a rule, exist for 3, or more, days on the cross, Christ, who was in the full strength of manhood, and unweakened by excess, should have succumbed within a little over 6 hours.

"*He that saw it,*"—John himself.

"*These things,*"—not breaking Christ's bones, and the piercing of His side.

"*The scripture,*"—*see* Ps. xxxiv. 20. Thus, too, was fulfilled Christ's type, the Paschal Lamb, (*see* Ex. xii. 46).

"*Another scripture,*"—*see* Zech. xii. 10,—a prophecy which will not be completely fulfilled until the ingathering of the Jews, and the Second Advent.

EPITOME OF THE CHIEF INCIDENTS CONNECTED WITH
THE CRUCIFIXION. (*Matters peculiar to John are
in Italics*).

- Simon of Cyrene compelled to aid in bearing the Cross . . . Matt., Mark, Luke.
 Christ addresses the "Daughters of Jerusalem" who are following Him . . . Luke.
 Golgotha reached . . . All.
 Christ refuses the "vinegar and gall"—Matt., Mark.
 Christ nailed to the cross . . . All.
 The two thieves crucified . . . All.
 Christ prays for His persecutors . . . Luke.
 The Superscription, or Accusation . . . All.
 Christ's garments divided amongst the soldiers . . . All.
 The Soldiers sit down, and watch Christ . . . Matt.
 Christ mocked by the passers-by . . . Matt., Mark.
 " " " Sanhedrin Matt., Mark, Luke.
 " " " People . . . Luke.
 " " " Soldiers, who offer Him "vinegar" . . . Luke.
 Christ reviled by the Two Thieves . . . Matt., Mark.
 " " " one of the Thieves . . . Luke.
 One of the malefactors repents . . . Luke.
 Christ commends his mother to John . . . John.
 Darkness for three hours . . . Matt., Mark, Luke.
 Christ cries, "Eli! Eli"! &c. . . Matt., Mark.
 " " " "I thirst" . . . John.
 "Vinegar" again offered; Christ accepts it.—Matt., Mark, John.
 Christ is mocked about "Elias" . . . Matt., Mark.
 " cries "*It is finished*"! . . . John.
 " commends His spirit to the Father. . . Luke.
 " gives up the ghost . . . All.
 The Veil of the Temple rent . . . Matt., Mark, Luke.
 Earthquake,—rocks rent . . . Matt.
 The Centurion's confession . . . Matt., Mark, Luke.
 Women, and others, watch the Crucifixion.—Matt., Mark, Luke.
 The names of some of these women . . . Matt., Mark.
 The spectators return to the City . . . Luke.
 Christ's side pierced . . . John.

Christ's Body taken down from the Cross, and laid in the Tomb.

(c. XIX. 38-end).

"And, after this, Joseph of *Arimathæa*, (being a disciple of Jesus, but secretly for fear of the Jews), besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also *Nicodemus*, (which at the first came to Jesus by night), and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand."

All the Evangelists narrate the Descent from the Cross, and Christ's Burial, their main differences being as follows:—

Matthew, and *Mark*, state that Joseph applied to Pilate "when the even was come," (i.e., after 3 p.m.),—*Luke* gives no time,—*John* has "after this."

Mark, alone, gives the reason for Joseph's bold and speedy application, viz., that "it was the preparation, that is, the day before the Sabbath."

Matthew describes Joseph as "a rich man,"—*Mark*, as "an honourable counsellor," (i.e., member of the Sanhedrin),—*Luke*, "a good man and a just," who "had not consented to the counsel and deed," (of his fellow councillors), in condemning Jesus: *John* gives no particulars as to his position, character, &c.—As to his religion, *Matthew*, and *John*, state that he was "a disciple of Jesus," to which *John* adds ("but secretly, for fear of the Jews"),—*Mark*, and *Luke*, that he "waited for the kingdom of God."

Mark, alone, says that he went in unto Pilate boldly, (rather, "taking courage"), and that, when the request was made, Pilate was surprised to hear that Christ was so soon dead, and enquired of the centurion who had been present at the execution whether He had been any while dead,

receiving a satisfactory reply, which decided him to comply with Joseph's petition.

Matthew goes on to state that "*Pilate commanded the body to be delivered,*"—Mark, "*he gave the body to Joseph,*"—John, "*Pilate gave him leave*"; Luke has nothing on the point.

John, alone, mentions *Nicodemus coming, and bringing spices*, and the employment of the latter in preparing the body for the tomb.

Matthew, alone, states that *the sepulchre was Joseph's own, which he himself had had made*.—Matthew, Mark, and Luke, note that it was *hewn out of the rock*.—John, alone, says it was in a garden near the scene of the crucifixion, and was new.—John, and Luke, that no man had previously been laid therein,—and John, alone, that they laid Christ therein, because it was nigh at hand, and, therefore, convenient in view of the imminent Sabbath.

Luke, and John, alone, mention *its being preparation day*.

Matthew, and Mark, alone, record that a great stone was rolled to the mouth of the sepulchre, to which Matthew adds that *Joseph then departed*.

Matthew says that *Mary Magdalene, and the other Mary, were sitting over against the sepulchre*.—Mark, that "*Mary Magdalene, and Mary the mother of Joses, beheld where he was laid,*"—Luke, that *the women from Galilee followed to the tomb, "and beheld . . . how his body was laid,"* and then "*returned and prepared spices and ointments, (for the embalment), and rested the Sabbath day.*"

"*Arimathæa,*"—either *Ramathaim, (or Ramah), in Benjamin,*—or a place, (perhaps *Ramleh*), near Lydda, (*Diospolis*).

"*For fear . . . Jews,*"—see *ca. vii. 22; xii. 42*. In thus begging, and burying, Christ's body, however, he, (with Nicodemus), openly declares himself to be a disciple of our Lord.

"*Besought . . . Jesus.*"—Malefactors' bodies were either buried ignominiously, in common ground, or, according to some, were thrown into the Valley of Hinnom, and burned; but relatives and friends could obtain permission to inter them in the usual way.

"*There came Nicodemus,*"—who had, probably, learned that Joseph had obtained the body.

"*Pound,*"—the Attic *litra* of 12 oz. (= 1 lb. Troy). From

the great weight of the myrrh and aloes, and the fact of *winding* the body in linen "*with the spices*," it seems clear that it was the *wood* of those trees, dried and pulverized, that Nicodemus brought.

"*Wound . . . spices.*"—There was not time, before the commencement of the Sabbath, to regularly *embalm* the corpse; accordingly, it would seem that it was wound in linen, and the "*spices*" strewed in the folds of the wrapper: that then the whole body was encased in the mixture, and a second wrapper wound round all. The regular washing, anointing, and embalming, were postponed till after the Sabbath.

"*To bury.*"—i.e., to *prepare for burial*.

"*New,*" "*wherein . . . laid.*"—This was, like the colt whereon no one had previously sat, consistent with the *sacredness of our Lord's person*.

"*Sepulchre.*"—Garden tombs were common. They consisted usually of several chambers. The ground-floor was lower than the garden level, so that entrance was gained by a downward flight of steps, by which means, also, each room communicated with the next further in. Round the walls of the chambers were niches, or shelves, for the reception of the dead. The entrance was closed by stones, (in lieu of doors); these were circular, and moved in a groove cut at the foot of the sepulchre.

"*Wherein . . . laid,*"—a Divine ordination, by which His enemies were prevented from either

1. Asserting that not Christ, but some other occupant of the sepulchre, had risen,—or

2. Professing that Christ's resurrection resulted from His body touching that of some prophet,—just as had happened in the case of a corpse hastily thrust into Elisha's grave.

The Resurrection was the Father's great seal to His Son's Messiahship, the token that the Atonement was accepted, and the pledge of our own rising. Had Christ's enemies, therefore, been able to *deny* His Resurrection, or to attribute it to any cause but the immediate exercise of Divine power, our "*faith*," (as Paul argues), would be "*vain*," and we should be "*still in*" our "*sins*," and "*of all men the most miserable.*"

But, happily, the evidence of the Resurrection is overwhelming, as though it were intended that this precious cardinal doctrine should be established beyond a doubt.

(Equally undeniable proofs of Christ's *death*, without which we could not be certain that the Atonement had been made, are afforded us).

Being crucified with malefactors, and by being laid in Joseph's tomb, Christ fulfilled Is. liii. 9. (*Is. liii. 3, 4, 5, 7-9, should be carefully read, and the points of the prophecy which were fulfilled in Christ's sufferings, &c., noted*).

"*Preparation day*,"—so called because on it the Jews prepared for the Sabbath rest.

The time of Christ's interment must have been between shortly after 3 P.M. and sunset, when the Jewish Sabbath began.

SATURDAY, (the Jews' Sabbath).

Nothing narrated by John, (or Mark, or Luke).

Matthew states that, on this day, (doubtless, at its commencement), the Sanhedrin came to Pilate, and, on the plea that Christ had declared that he would rise again after three days, asked for a watch to be set at the sepulchre, to prevent the disciples coming by night and stealing away the body,—that Pilate consented,—and that the watch was set, the sepulchre being sealed, also.

PERIOD V.—FROM CHRIST'S RESURRECTION, TO HIS ASCENSION, (*Thursday, May 16th*), (40 Days).

(A.D. 30).

SUNDAY, (Easter Day).

Mark relates that when the (Jews') Sabbath was past, (doubtless, just after sunset on the Saturday, and, consequently, just at the commencement of the Sunday), the two Marys, and Salome, bought spices for the purpose of anointing Christ.

Events of Resurrection Day.

MARY MAGDALENE GOES TO THE SEPULCHRE, AND, FINDING THE STONE REMOVED, RETURNS TO TELL PETER AND JOHN, WHO, ALSO, VISIT THE TOMB:

CHRIST APPEARS (*first*) TO MARY, (WHO INFORMS THE REST), — AND THEN TO THE APOSTLES, ASSEMBLED WITH SHUT DOORS: THOMAS REFUSES TO BELIEVE.

(c. xx. 1-25).

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, 'They have taken away the Lord out of the sepulchre, and we know not where they have laid him.'

Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying: yet *went he not in*. Then cometh Simon Peter following him, and *went into the sepulchre*, and seeth the *linen clothes* lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he *saw, and believed*. (For as yet they *knew* not the scripture, that he must rise again from the dead). Then the disciples went away again unto their own home.

But Mary *stood* without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth *two angels* in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, 'Woman! why weepest thou?' She saith unto them, 'Because they have taken away my Lord, and I know not where they have laid him.' And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, 'Woman! why weepest thou? whom seekest thou?' She, supposing him to be the *gardener*, saith unto him, 'Sir! if thou have borne him hence, tell me where thou hast laid him, and I will take him away.' Jesus saith unto her, 'Mary!' She turned herself, and saith unto him, 'Rabboni!' (which is to say, Master). Jesus saith unto her, 'Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say

unto them, I ascend unto my Father, and your Father ; and to my God, and your God.'

Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken those things unto her.

Then *the same day* at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, *came Jesus* and stood in the midst, and saith unto them, '*Peace be unto you*!' And when he had so said, he *shewed unto them his hands and his side*. Then *were the disciples glad*, when they saw the Lord.

Then said Jesus to them again, '*Peace be unto you* ! as my Father hath sent me, even so send I you.' And when he had said this, he *breathed* on them, and saith unto them, '*Receive ye the Holy Ghost* : whose soever sins ye remit, they are remitted unto them ; and whose soever sins ye retain, they are retained.'

But Thomas, one of the twelve, (called Didymus), *was not with them* when Jesus came.

The other disciples therefore *said unto him*, 'We have seen the Lord.' But he said unto them, 'Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.'"

All the Evangelists give an account of the Resurrection, and of different appearances of Christ on the Sunday.

Their differences are considerable, and will appear from the following

Epitome of the Accounts.

Matthew :—

Towards dawn, Mary Magdalene and the other Mary, come to the sepulchre, and find the stone rolled back, and an angel sitting on it.

The angel tells them not to fear, for Christ is risen,—shows them the place where he lay,—and tells them to go and inform the disciples that He was risen, and was going before them into Galilee, where they should see Him.

They hasten, with fear and joy, to bring the disciples word.

(While they are going, some of the watch reach Jeru-

saalem, and agree with the Sanhedrin how to account for Christ's disappearance, &c.).

Jesus meets the women, as they are going to tell His disciples, and greets them with, "All hail"! they hold Him by the feet, and worship Him: He bids them not to fear, and instructs them to tell His "brethren" to go into Galilee, where they shall see Him.

Mark:—

At dawn, Mary Magdalene, Mary the mother of James, and Salome, come to the sepulchre, (with the spices they had prepared), questioning, "Who shall roll us away the stone"?

They find the stone rolled away, and, entering, see an angel *inside* the sepulchre, sitting on the right side, and are affrighted.

The angel tells them Christ is risen, and instructs them to inform the disciples and Peter, that He is going into Galilee, where He will see them.

They leave the tomb, and hasten thence, too agitated by fear and joy to tell anyone on the road.

Christ appears *first* to Mary Magdalene; she goes and tells His mourning disciples, who believe not.

He then appears to two of the disciples, walking into the country: they tell the rest, who believe not.

Luke:—

Very early, the women from Galilee, and others, come to the sepulchre, bringing the prepared spices.

They find the stone rolled away, and the body gone, and are perplexed.

They see *two* angels standing by them,—are afraid,—and bow their faces to the earth: the angels tell them Christ is risen, according to his own declaration of what should happen to Him.

They remember the prediction,—return,—and, together with the women of the other party, tell the Eleven and the other disciples, who believe not.

Peter runs to the sepulchre, and, stooping down, sees the grave-clothes only, whereupon he returns, wondering at what has happened.

Christ appears to Cleopas and another, and explains the scriptures concerning Himself to them, as they are going to Emmaus, where he reveals Himself to them: they return to Jerusalem immediately, to tell the disciples, and

are themselves informed by them, that, meanwhile, Christ has appeared to Peter, (*see, too, 1 Cor. xv. 5*).

While they are talking, Christ stands in the midst of them, and salutes them : they are frightened, taking Him for a ghost : He reassures them,—shews His hands and feet,—asks for food,—and eats broiled fish and honey-comb.

John.

While it is yet dark, Mary Magdalene sets out for the sepulchre, and finds the stone removed.

She runs, and tells Peter and John that the body has been removed, she knows not where.

They run to the sepulchre,—enter,—see the grave-clothes only,—and return home.

Mary, outside the sepulchre, weeping, stoops, and, looking into it, sees two angels, who ask why she weeps : she replies.

Jesus then appears to her, forbidding her to embrace Him : she brings the news to the disciples.

The same evening, Christ appears to the apostles, (Thomas being absent),—shews them His hands and feet,—and declares their mission and power as apostles.

Thomas, when told of the visit, will not believe.

Harmony of the Accounts.

Before dawn on Sunday morning, the two Marys, and Salome, start for the sepulchre, reaching it at dawn.

They find the stone rolled away, whereupon Mary Magdalene, concluding the body to have been taken away, hurries to Peter and John : the women remaining are informed by two angels, one outside, and the other inside, the sepulchre, of the Resurrection, and are ordered to go, and tell Peter and the other disciples that Christ is risen, and will meet them in Galilee.

They depart quickly, with fear and joy, to tell the disciples.

(While they are going, the watch return to the city, &c.).

Meanwhile, the women from Galilee, (Johanna, &c.), come to the sepulchre.

They find the stone rolled away, and are told by two angels, (the same seen by the other party), of the Resurrection.

They also go, and tell the disciples, who believe neither them, nor the Marys' party.

Mary Magdalene, meanwhile, tells Peter and John, and *they* visit the sepulchre, and return.

Mary Magdalene, (having, doubtless, followed Peter and John), standing outside the sepulchre, weeping, stoops down, and sees inside the two angels, who comfort her; she turns, and sees Christ, (*first appearance*).

She comes, and tells the disciples, who do not believe.

While the first party of women are going about telling the Disciples of the Resurrection, Christ meets them, (*second appearance*).

Christ then appears to the two going to Emmaus, (*third appearance*).

They return, and find He has made a (*fourth*) appearance, in the meanwhile, to Peter, (locality unknown).

Christ then appears, (for the *fifth* time), amongst the Apostles, in the evening, Thomas being absent.

Incidents on the Sunday peculiar to John:—

1. Mary informs Peter and John of the stone's removal, —the last-named two visit the sepulchre,—particulars of their visit.

2. Mary sees two angels,—Christ appears to her.

3. Christ appears to the assembled Apostles, in the absence of Thomas,—the latter's unbelief.

"*The first . . . week*,"—our present Sunday,—the day after the *Jewish Sabbath*. It was in honor of Our Lord's Resurrection, that the Sabbath was changed from the 7th, to the 1st, day of the week, (which saw the *conclusion of His redeeming work*, and was the first day of *New Creation* life). Divine authority for the change is to be found in the fact that on the first day of the week Christ twice visited the assembled Apostles,—and bestowed the Holy Spirit.

"*Cometh*,"—with Mary Magdalene, and Salome, (*Mark*).

"*And seeth . . . sepulchre*,"—This was *all* she waited to see: had she stayed to hear the angel's address, she would not have run to Peter and John with such a statement as, "*They have . . . laid Him*." She approached only sufficiently near to see that the stone was removed, and, concluding that the body had been taken away, she hurried back to obtain "more effectual aid than such as weak women could afford."

"*The stone taken away*,"—under circumstances narrated

in Matt. xxviii. 2-4, (*read*). (The descent of the angel, &c., as well as the flight of the guard, doubtless, took place before the arrival of the women at the sepulchre : some, however, think that the women were spectators of the scene, and that the guards were still on the spot. *The Resurrection itself is generally supposed to have taken place at the same time as the earthquake, the angel's descent, and the rolling away of the stone, (and when the morning sacrifice was being commenced in the Temple).* Some, however, think that these events *succeeded* the Saviour's rising. At any rate, it is certain that the removal of the stone was not *necessary* for His exit.

"*Simon Peter and the . . . loved.*"—John and Peter, doubtless, were residing together, in the house of the former, away from the other Apostles.

"*Cometh,*"—to John's house.

"*We,*"—shows that Mary was not alone in her visit to the tomb.

While Mary was going to Peter and John, her companions, remaining at the sepulchre, had seen the angels, learned of Christ's Resurrection, and hastened back to tell the other disciples. Meanwhile, as *Matthew* records, *the watch reached Jerusalem, and arranged with the Sanhedrin how to account for Christ's disappearance, &c.*

"*Went not in,*"—through fear.

"*Went . . . sepulchre,*"—with his characteristic boldness and energy.

"*Linen clothes,*"—the swathing-bands. The position of these, and the napkin, and the orderly arrangement of the latter, clearly proved that Christ's body had not been stolen, or forced, away.

"*Saw,*"—surveyed the state of the sepulchre.

"*Believed,*"—that the body had been taken away, (as Mary had said) : the succeeding words, "For . . . dead," distinctly shew that John did not "believe" that Christ was *risen*.

The visit of Peter and John to the tomb occurred, probably, between 8 and 9 A.M.

"*Stood,*"—while Peter and John went to the sepulchre, and, probably, for a long time after they had left.

"*Two angels,*"—doubtless, the two previously seen by

the 1st., and by the 2nd., party of women. Evidently, Peter and John had not seen them, otherwise such an event would have been recorded. By the time, however, that Mary looked into the tomb, they had returned thither.

The time of this vision, and of Mary's interview with Christ, seems not to have been earlier than 11 A.M.

"*Gardener*,"—rather, "*garden-keeper*."

"*Sir*!"—the customary Jewish mode of addressing a stranger.

"*Rabboni*!"—explained previously.

"*Touch*."—The original means "*embrace*," "*fall at the feet*," "*clasp the knees*," (this action denoting profound respect),—*the last being*, doubtless, *intended* in the text.

"*Touch me not*,"—rather, "*Do not continue to cling to me*."

"*Touch . . . to my Father*."—Christ here warns Mary "not to think of now holding Him, as if He were returned to remain." He "had not entered into those relations in which He might truly thus be 'touched.'" "He must first ascend to His Father, to appear before God for us, after which it is that He will come to set up His kingdom, and we shall ever be with the Lord."

"*Go . . . your God*."—Christ thus intimates His full and free forgiveness of those who had deserted Him.

"*My Father . . . your God*," (*N.B.*, He does not say "*our Father*," "*our God*," "for no creature can be raised to an equality with Him"),—intimates that the Father is Christ's in a singular, incommunicable, manner, and that He bestows upon His "brethren" a fellowship with the Father resembling His own "in such a kind as a creature is capable of."

"*Ascend*,"—to act as *Mediator* with God, (who would now, therefore, "become *their Father* and *their God*, not by creation only, but by the spiritual paternity implied in the Gospel Covenant"),—to send the Comforter,—and to prepare a place for them.

Our Lord next appeared to Mary's companions, while going about telling the disciples of the Resurrection, (as narrated by *Matthew*).

(Cleopas, and the other, to whom Christ next appeared while on the way to Emmaus, started from Jerusalem,

probably, soon after 11 A.M., before Mary's second return from the sepulchre, reaching Emmaus about 3, and setting out to return to the city shortly afterwards).

Luke, and *Paul* (1 Cor. xv. 5), mention an appearance of Christ to *Peter*, which took place during the absence of Cleopas and the other, but of whose locality, exact time, and accompanying circumstances, nothing is stated.

"The same day,"—i.e., the day of the Resurrection.

"Came Jesus," (while, as *Luke* says, Cleopas and the other were detailing Christ's appearance to them),—not, it is supposed, through the closed doors, but through the doors opened, by Him, miraculously.

"Peace . . . you"!—a common form of salutation, but peculiarly appropriate under the circumstances, as addressed to the Apostles under alarm, and as coming from Him who had said, "Peace I leave with you : My peace I give unto you."

"Showed . . . side,"—in order to

1. Prove His corporeity, (see *Luke* xxiv. 39).

2. " " identity, by showing the nail-marks.

"Him . . . glad,"—*Luke* has "they yet believed not for joy": the thing seemed too good to be true. It was to further prove His corporeity that, (as *Luke* states), He asked for and ate "meat," (the honey-comb and fish being remnants of the evening meal).

"Peace . . . you"!—a solemn repetition, introductory to the sending of the Apostles which follows. (Christ's ministers are peace-messengers).

"Breathed,"—the word expressing God's infusion of the breath of life into Adam's frame. This act Christ here repeats to represent the infusion of the new life of which He is the source.

"Receive . . . Ghost,"—a symbol and foretaste of the Pentecostal effusion. This was no final gift of apostleship, as is plain from the fact of Thomas's absence.

"Was not with them,"—having, probably, abandoned all hope of Christ's rising, after the piercing of His side. He acted herein, and in the succeeding scenes, in accordance with his character previously sketched.

"Said unto Him,"—probably, the same evening: they would, naturally, at once go to, or send for, him, on Christ's departure.

Matthew tells us, in connection with the Crucifixion, that, when the rocks were rent, "*the graves were opened, and many bodies of the saints . . . arose . . . after the Resurrection, and went into the Holy City, and appeared unto many.*"

The rending of the rocks opened the sepulchres therein, but as Christ was to be "the first-fruits" from the dead, *the bodies did not rise until after He had left the tomb.* No special record of their appearances is given in the Evangelists, but it is supposed that these extended over the 40 days, and that, then, the risen ones ascended with Christ to glory.

SUNDAY, (after Resurrection Day).

Christ appears to the Eleven, Thomas being present, and acknowledging Him as his Lord and God!—being the 6th Appearance.

AT JERUSALEM.

(c. xix. 26—end).

"And after eight days again his disciples were within, and Thomas with them : then came Jesus, the doors being shut, and stood in the midst, and said, 'Peace be unto you'

Then saith he to Thomas, 'Reach hither thy finger, and behold my hands ! and reach hither thy hand, and thrust it into my side ! and be not faithless, but believing' !

And Thomas answered and said unto him, 'My Lord and my God' !

Jesus saith unto him, 'Thomas ! because thou hast seen me, thou hast believed : blessed are they, that have not seen, and yet have believed' !

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book : but these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his name."

Mark, and *Paul* (1 Cor. xv. 5), narrate this appearance.

Mark gives none of the particulars mentioned by *John*, but merely records that Christ "appeared unto the Eleven, as they sat at meat, and upbraided them with their unbelief

and hardness of heart" in not believing the accounts of those to whom He had appeared. (This upbraiding may have been general, or may refer to Christ's admonition of Thomas, only).

Paul merely says that ("He was seen") "*then of the twelve.*"

"*Eight days,*"—the Jewish expression for a week: the incident in the text occurred on the Sunday evening succeeding the one last-recorded.

"*Within,*"—the same room wherein they were assembled the Sunday before, the room being, probably, in some private house, perhaps that in which Christ had eaten His last supper.

"*Saith He,*"—knowing, untold, Thomas's scepticism.

"*Behold,*"—i.e., examine,—by touch, (as well as by sight).

"*Thomas answered,*"—after, doubtless, examining Christ's hands and side.

"*My . . . God!*"—not a mere exclamation of surprise, (for, then, the expression would be most blasphemous!), but a confession of faith, (the fullest thitherto made), in Christ as the Divine Messiah: the terms, being a combination of the two sacred names, form the most powerful representation "of Divine majesty of which the language is capable."

"*Thou hast seen,*"—spoken upbraidingly: "*Thou hast believed,*"—spoken commendingly.

This was Christ's *Sixth Appearance*.

At this point, comes *Christ's 7th Appearance*, on Hermon, in Galilee, narrated by *Matthew*, and *Paul* (1 Cor. xv. 6),—(read Matt. xxviii. 16-20).

DAY UNKNOWN.

Christ appears to certain of the Apostles, who are engaged in Fishing: the (second) miraculous Draught of Fishes: Christ eats with the Disciples,—reinstates Peter, and foretells the mode of his death,—and hints at John's future,—being the 8th. Appearance.

THE SEA OF GALILEE.

(c. XXI. 1-24).

"After *these things* Jesus shewed himself again to the disciples *at the sea of Tiberias*; and on this wise shewed he himself :—

There were together Simon Peter, and Thomas (called Didymus), and Nathanael of Cana in Galilee, and the *sons of Zebedee*, and *two other* of his disciples. Simon Peter saith unto them, '*I go a fishing.*' They say unto him, 'We also go with thee.' They *went forth, and entered into a ship immediately*; and *that night they caught nothing.*

But when the morning was now come, Jesus stood on the shore; but the disciples *knew not that it was Jesus.* Then Jesus saith unto them, '*Children! have ye any meat?*' They answered him, 'No.' And he said unto them, 'Cast the net on the right side of the ship, and ye shall find.' They *cast* therefore, and now they were not able to draw it for the multitude of fishes. *Therefore* that disciple whom Jesus loved saith unto Peter, 'It is the Lord.' Now when Simon Peter heard that it was the Lord, he girt his *fisher's coat* unto him, (for he was *naked*), and *did cast himself into the sea.* And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits), dragging the net with fishes.

As soon then as they were come to land, they saw a *fire of coals* there, and *fish laid thereon, and bread.* Jesus saith unto them, 'Bring of the fish which ye have now caught.' *Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three; and for all there were so many, yet was not the net broken.* Jesus saith unto them, 'Come! and *dine!*' And none of the disciples *durst ask* him, 'Who art thou?' (knowing that it was the Lord). Jesus then cometh, and *taketh bread*, and giveth them, and fish likewise. (This is now *the third time* that Jesus shewed himself to his disciples, after that he was risen from the dead).

So when they had dined, Jesus saith to Simon Peter, '*Simon, son of Jonas! lovest thou me more than these?*' He saith unto him, '*Yea, Lord, thou knowest that I love thee.*' He saith unto him, '*Feed my lambs.*'

He saith unto him again the second time, 'Simon, son

of Jonas! *lovest thou me?* He saith unto him, 'Yea! Lord! thou knowest that I *love* thee.' He saith unto him, '*Feed my sheep!*'

He saith unto him the third time, 'Simon, son of Jonas! *lovest thou me?*' Peter was *grieved* because he said unto him the third time, '*Lovest thou me?*' And he said unto him, 'Lord! *thou knowest all things*; thou knowest that I love thee.' Jesus saith unto him, '*Feed my sheep!* Verily! verily! I say unto thee, When thou wast young, *thou girdedst thyself*, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt *stretch forth thy hands*, and *another shall gird thee*, and *carry thee whither thou wouldst not.*' (This spake he, signifying by what death he should glorify God). And when he had spoken this, he saith unto him, '*Follow me!*'

Then Peter, turning about, *seeth the disciple whom Jesus loved, following*; which also leaned on his breast at supper, and said, 'Lord, which is he that betrayeth thee?' Peter seeing him saith to Jesus, '*Lord! and what shall this man do?*' Jesus saith unto him, '*If I will that he tarry till I come, what is that to thee? follow thou me.*' Then went this saying abroad among the brethren, that *that disciple* should not die: yet Jesus said not unto him, 'He shall not die'; but, 'If I will that he tarry till I come, what is that to thee?' This is the disciple which testifieth of these things, and wrote these things: and *we know that his testimony is true.*"

Luke narrates a *previous miraculous draught of fishes*, by Peter and Andrew, aided by James and John, which took place immediately before the final call of these four apostles, the *main differences* between that occasion and the one in the text being as follows:—

The occasion, in *Luke*, was after *Christ had been teaching the people from Peter and Andrew's boat*,—in *John*, when *He came down to the shore to visit the Apostles then on the Sea.*

In *Luke*, four persons, (Peter, Andrew, James, and John), in *two boats*, are engaged in fishing and drawing the net,—in *John*, *seven*, (Peter, Thomas, Nathanael, James, John, and two others), in *one boat*, are concerned in the business.

John has the question, "*Children . . . meat?*" with

the answer, and the direction to cast the net on the right side.

Luke has, that they caught "a great multitude of fishes, and their net brake," (i.e., began to break),—John, "they were not able to draw" the net "for the multitude of fishes."

Luke records that all were astonished at the Draught, and that Peter fell down at Christ's knees and begged Him to depart from him, a sinful man,—that He replied, "Fear not! from henceforth thou shalt catch men,"—and that, having "brought their ships to land, they forsook all, and followed Him."

All the particulars "Therefore that disciple . . . from the dead" are peculiar to John.

"These things,"—the incidents in c. xx.

"At . . . Tiberias,"—the Apostles having, according to instructions, gone to meet them in Galilee, where they had already seen Him.

"Sons of Zebedee,"—John, and James (the Great).

"Two other,"—Who they were is unknown.

"I go a-fishing," (for daily sustenance),—an error on Peter's part: he had been called to the Apostleship, as a "fisher of men," and should have trusted to Christ to supply his wants: the others, by consenting, were equally to blame. Peter had previously, after receiving his new name and call, gone back, with Andrew, James, and John, to fishing.

"Went . . . immediately," (probably, embarking from Bethsaida, the fishing-town of Capernaum),—in the evening, the usual time for commencing fishing.

"That night,"—The fishermen were, and are, accustomed to toil all night on the Lake.

"They caught nothing,"—the just reward and rebuke of their self-willed efforts.

"Knew . . . Jesus,"—either on account of the distance, or the dimness of twilight,—or, because "their eyes were holden."

"Children"!—margin, "Sirs"!—The former is the better translation, "Children" being a common friendly greeting, in the East.

"Have . . . meat"? (i.e., fish),—a gentle rebuke to their self-confidence, and want of faith in Christ.

"No."—They evidently took Christ for a would-be purchaser of fish.

"*They cast*,"—being ready, in face of their ill-success, to adopt any suggestion offered them.

"*Therefore*,"—alludes to the former Miraculous Draught: the incidents in the present case were so similar to those of the former that John, ever keen of discernment, and of quick sympathy with Our Lord, recognized His Master in the mysterious *quasi*-stranger.

"*Fisher's-coat*,"—The original signifies, merely, *the upper garment*.

"*Naked*,"—i.e., only in his under-garment,—a common use of the word.

"*Did cast . . . sea*,"—i.e., stepped into the (shallow) water, to help to draw the boat to shore.

"*A fire*,"—doubtless, like the fish and bread, miraculously provided.

"*Coals*,"—i.e., *charcoal*: the original is found elsewhere in the Gospels in only c. xviii. 18.

"*Fish*,"—should be, "*a fish*."

"*Fish . . . bread*,"—to rebuke their want of faith, and to teach them Christ's ability, and willingness to supply their temporal, (as well as spiritual), wants.

"*Simon . . . broken*,"—Peter, ashamed to meet Jesus, devotes himself earnestly to securing and counting the take.

"*Dine*,"—rather, "*refresh yourselves*": it was too early to *dine*: Homer uses the original to mean a *morning's meal*.

"*Durst*,"—through reverential awe.

"*Ask*,"—rather, "*question*," "*prove*."

"*Taketh bread*,"—acting, as at the Last Supper, as *Master*, (or *Head*), of the family.

"*The third time*,"—i.e., "*the third time*" narrated by John, the other twice being on occasion of the two Sabbath-evening gatherings of the Apostles.

Both the Miraculous Draughts were intended to teach the Apostles, mainly, that

1. The Lord could supply their temporal, (as well as spiritual), wants.

2. The Gospel-net should, in their hands, if cast forth in Faith, have overwhelming success.

The Second Draught was, also, a renewal of the commission, which was confirmed at the First.

"*Simon*!"—Christ thus terms him here by his pre-

apostolic name, to bring to mind his fall, (whereby he has virtually forfeited his office, and returned to his natural state), and his present want of dependence, and self-confidence, (which have, lately, been the precursors of his denials).

"*These*,"—i.e., *the other Apostles*. Some, however, think "*these*" refers to nets, boats, and fish!

"*More than these*?"—i.e., "*More than these do?*"—alluding to his loud protests of unshaken and superior devotion, before the capture of Christ, (see Matt. xxvi. 33, 35 : Mark xiv. 29, 31 : Luke xxii. 33 : John xiii. 37).

"*Lovest*,"—original ἀγαπᾷς, implying an affection based on judgment and deliberate choice : Christ employs this term with a view to keeping Peter, as it were, at a distance, for a time, until He should thoroughly probe him.

"*I love*,"—original, φιλῶ, implying fervent, devoted personal affection.

"*Yea ! . . . thee*,"—i.e., "*Yes ! indeed, Lord ! I do love thee, but not with the love that thou dost suggest : I feel the most fervent, devoted, affection for thee.*"

N.B. ! Peter has now learned to know his own heart, and will not say that he loves Christ *more than the other Apostles do*.

"*Lambs*,"—the young, tender, and weak, of the flock forming Christ's Church.

"*Feed my lambs*,"—Having learned his own weakness, and experienced the Great Shepherd's compassion and care, Peter was well adapted for this office.

"*Lovest*,"—again ἀγαπᾷς : "*I love*,"—again φιλῶ.

"*Feed*,"—The original is not the same word before translated "*feed*," but one meaning "*to tend a flock*," and including, therefore, the whole duty of a shepherd, viz., *collecting, feeding, watching, guiding, guarding*, &c. This commission relates more especially to older, and experienced Christians, (see Luke xxii. 32). Peter gives this same precept to other pastors, (see 1 Pet. v. 2).

"*Lovest*,"—not ἀγαπᾷς, but φιλᾷς,—i.e., "*Is it so, then, that you really have for me the fervent, devoted, affection your words express ?*"

"*Grieved*,"—at Christ's repetition of the question, which implied doubt,—and at his own denials which, he saw, were the cause of the triplicate query.

"*Thou knowest all things*,"—not only an appeal to

Christ's knowledge of the present state of his heart, but, also, an acknowledgment that He knew him better than he did himself when He foretold his denials.

"*Feed*,"—the same in the original as the first "*feed*," the "sheep" requiring to be nourished equally with the lambs.

Peter having, by his three sincere, but modest, protestations of affection, cancelled his triplicate denial, is restored to his old place in the circle of the Apostles.

"*Thou girdedst thyself*,"—an expression denoting freedom, and meaning, "*Thou didst as pleased thee*, girding thyself, or not,—going, or remaining, at will." The Jews girded themselves for walking or running.

"*Stretch . . . hands*,"—to be fixed to the cross.

"*Another . . . gird thee*,"—alluding to the fastening to the cross.

"*Carry thee . . . not*,"—alludes to the lifting up, after being fastened to the cross.

Christ here intimates to Peter that His prophecy that he should hereafter follow Him, (*see* c. xiii. 36), and Peter's own vehement declaration that he would lay down his life for Christ's sake, shall both be fulfilled.

Tradition states that Peter was martyred at Rome, in the Neronian persecution, *circ.* 66, A.D., being crucified, head downwards, by his own request, as being unworthy to suffer in the same position as our Lord: his body is said to have been interred in the Vatican.

"*Follow me*!"—refers not to his prospective death, but to the actual present, and means, "Leave your boat," &c., "and follow me in token of your readiness to suffer death for my sake."

"*Seeth . . . following*,"—John, hearing and understanding Christ's words to Peter, also follows Christ, waiting for no call, and making no protestations of love and zeal.

"*Lord! . . . do*"?—A question dictated by a natural curiosity.

"*If I will . . . come*,"—a proof of Christ's Divinity, since it is distinctly intimated that He can prolong John's life *ad libitum*.

Christ here refers to His Second Advent, the force being, "If I will that he remain alive until I come again to judge the world"?

In one sense, John *did* tarry till Christ came, for he

lived to see the glorious Apocalypse, in which he beheld in vision the great events preceding and accompanying the Second Advent, but it is questionable whether Christ here alludes to this.

"What . . . to thee" ?—i.e., "What concern is it of yours" ?

"That disciple,"—John.

"We know,"—i.e., "It is known," "it is universally admitted."

"We know . . . true."—This, and the next verse, evidently, are not John's work : perhaps, as before stated, Gaius added them.

Paul, (1 Cor. 'xv. 7), narrates *Christ's 9th Appearance*, which occurred, doubtless, in Galilee,—day unknown.

Mark, and *Luke* (in his Gospel, and Acts), record *Christ's 10th* (and last) *Appearance*, (which happened on Ascension Day, at Jerusalem),—and, also, *His Ascension*, as follows:—

Christ reassembles the Apostles at Jerusalem, telling them to wait there for the Spirit's effusion, (Acts).

He shews them that *His sufferings and death* were necessary for the fulfilment of prophecy, and man's salvation,—declares them to be witnesses of what He has done,—and bids them stay at Jerusalem, awaiting the Spirit's efflux, which shall take place in a few days. They ask Him if He will now restore the kingdom to Israel : He replies that it is not for them to know the times and seasons, but that they shall receive power, with the Holy Spirit, and be witnesses to Christ in Jerusalem, Judæa, Samaria, and the uttermost part of the earth, (Luke, Ep. and Acts).

He leads them out, (from Jerusalem), to Bethany (Luke, Ep.),—renews their commission, "Go ye," &c.,—promises them power to exorcise ; heal ; speak with new tongues ; and take up serpents, and drink deadly things, unhurt, (Mark),—lifts His hands, and blesses them, (Luke, Ep.),—is carried up into heaven, they beholding till a cloud hides Him, (Luke, Ep. and Acts),—and sits on the right hand of God, (Mark).

While the Disciples are gazing upward, two angels appear, and declare that Christ shall return "in like man-

ner as" they "have seen Him go into Heaven," *Luke*, (Acts).

The Apostles return "to Jerusalem, with great joy," and are "continually in the Temple, praising and blessing God," Luke, (Ep.).

Conclusion.

(c. XXI. 25).

"And there are also many other things which Jesus did, the which, if they should be written every one, *I suppose that even the world itself could not contain the books that should be written.* Amen."

This verse, like the last, is supposed to be the work of Gaius, and to have been added to meet complaints of the fragmentary character, and want of completeness, of this Gospel.

"I suppose . . . written,"—a strong hyperbole, meaning, simply, that Christ's deeds and words were far more numerous and varied than is, or could be conveniently recorded.

LIST OF CHRIST'S APPEARANCES, (with narrators).

1. To Mary Magdalene, at the Sepulchre, Mark, John.
 2. To the rest of the women, at Jerusalem. Matthew.
 3. To the two going to Emmaus . . . Mark, Luke.
 4. To Peter,—place unknown . . . Luke, Paul.
 5. To the Eleven, Thomas being absent, at Jerusalem . . . Luke, John.
 6. To the Eleven, Thomas being present, at Jerusalem . . . Mark, John, Paul.
 7. To the Eleven, and 500 brethren, on a mountain in Galilee . . . Matthew, Paul.
 8. To some of the Eleven, while fishing by the Lake of Galilee . . . John.
 9. To James, "the Lord's brother," in Galilee . Paul.
 10. To the apostles, on Holy Thursday, at Jerusalem . . . Luke, do. (in Acts), Paul.
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SHORT ACCOUNT OF THE Gnostics, AND OF THEIR LEADING DOCTRINES, AND WHICH OF THE LATTER THE EVANGELIST ATTACKS IN HIS PREFACE.

The *Gnostics* took their name from the fact of their belief in a mystic *gnosis*, (knowledge), revealed by Christ, of the Divine nature, which knowledge was to so purify and elevate the mind, by its contemplation, as to emancipate it from the tyranny of its material prison-house, and fit it to enter the Divine *pleroma*.

Gnosticism was derived from four principal sources :—

1. The Oriental doctrines of the Magi.
2. The Kabbala of the Jewish doctors, as influenced by the Chaldean Magi during the Babylonian Captivity.
3. The philosophy of Plato, as studied at Alexandria, (e.g., by Philo).
4. The Christian system, upon which it had very baneful effects, "adopting parts of" it, "but adopting them only to disguise and deform them." The first to attempt to unite Christianity with Gnosticism is supposed to have been Simon Magus.

The leading doctrines of the Gnostics were as follows :—

Matter is eternal, and intrinsically and utterly evil. (The latter portion of this tenet is "the very corner-stone" of the Gnostic system).

The Supreme God, the Author of Good, and Father of Christ, called, also, "First Father," "First Principle," and, (to denote the unfathomableness of his perfections), "*Bythos*," "dwelt from all eternity in a *pleroma* of inaccessible light," beyond which was matter, "inert and powerless."

This God produced from Himself a succession of beings, called *æons*, or *emanations*, (the former name referring to "the periods of their existence before time," and the latter to "the mode of their production"), each inferior to the preceding, all dwelling, with the Father, in the *pleroma*. These *æons*, emanating in the manner of concentric circles, gradually approached the boundary between the *pleroma* and matter, until, at length, one of them, called "*Demiurgus*," (whom the Gnostics regarded as the God of the Jews), overpassed the *pleroma*, came into contact with matter, and created the world, on an eternal model existing in the mind of the Supreme.

Having thus formed the world, (without the knowledge of God), and so become the Author of Evil, Demiurgus rebelled, whenceforth he and the Bythos were always at enmity. The latter, being unable to reduce the world to its original condition of simple matter, or to destroy the evil done by Demiurgus, set Himself to work to endeavour to cure it, for which purpose he sent forth fresh sons, (*e.g.*, Logos, and Only-begotten), the last two of whom were Christ, and the Holy Ghost, the former being sent to impart to men that *gnosis* of the true God, of which mention has been already made.

Christ was not incarnate, but, either,

1. He was an unsubstantial phantom ; or,
2. He was a son of human parents, upon whom one of the sons, called "Christ," descended from the pleroma, at His baptism.

There is neither Resurrection, nor final Judgment.

Doctrines Advanced, by John, in his Preface, in Opposition to Gnostic Heresies.

John.

Gnostics.

"In the beginning . . . was God."

Christ was a mere emanation from God, and non-existent till sent into the world.

"All things were made by Him," (*i.e.*, Christ) : "the world was made by Him."

Matter was eternal : Demiurgus, an son, created the world.

"In Him was life."

There is no resurrection.

"The Word was made flesh."

Christ was not incarnate.

"We beheld . . . of the only-begotten of the Father."

Christ and the Only-begotten are two distinct sons.

Throughout his Gospel, John combats the doctrines of the Gnostics, and others that have been mentioned : the student will readily bring to mind further instances than those noted.

The *Nicolaitanes*, mentioned by John in his letters to the Churches of Ephesus and Pergamos, (*see* Rev. ii. 1, 15), are supposed to have been a sect of Gnostics.

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THE END.

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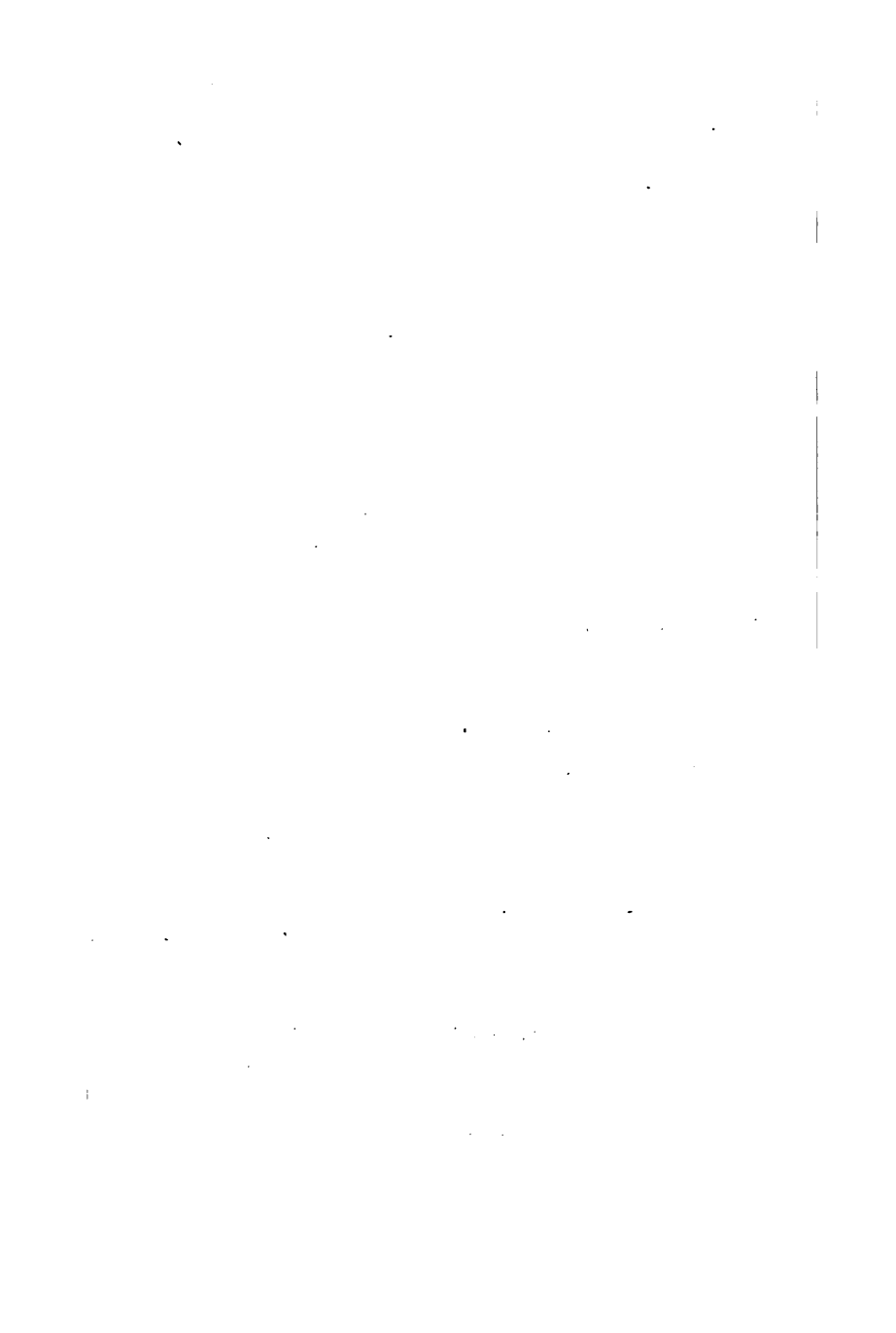
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